

SAFEGUARD RECITALS

A BOOK OF PROTECTION CHANTS

ĀNANDAJOTI BHIKKHU



Safeguard Recitals

a book of protection chants

edited & translated by

Ānandajoti Bhikkhu

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Introduction

Undoubtedly the best known collection of Buddhist texts in Sri Lanka is the *Catubhāṇavārapāḷi*, the Text of the Four Recitals.¹ On any given day of the year one would not have to go very far to find a complete recital of these texts being made, usually by monks, in an all-night sitting, as the Buddhist community regards such a recital as being particularly auspicious, and believes it brings safety, peace, and well-being in its wake.

Following the Autumnal Rains Retreat (*Vassa*) every monastery and temple in the land has such a recital to ensure the prosperity of the temple and the community during the coming year; and throughout the year in the monasteries and temples up and down the land a selection of texts from this collection is recited to promote the safety and happiness of all those who attend such gatherings, and others to whom the chanting is dedicated to.

At auspicious times such as the inauguration of a new temple or home, or on merit-making occasions; and on inauspicious occasions such as an anniversary of the death of a loved one, there may also be a recitation of these discourses. Also in times of adversity, when ill-health or disease are close at hand, certain discourses from the collection will be recited which are thought to be particularly effective in restoring confidence and good health. Other discourses are employed when invisible forces or spirits are behaving antagonistically towards people; and at times certain of these discourses are recited as a blessing upon those who hear them.

In terms of the media it would be hard to find any other book in Sri Lanka that has so many editions available, and most homes in the Buddhist community will possess and prize a copy. The Great Safeguard, or *Mahāparitta*, which opens the recital has been recorded many times and can be heard morning and evening played over loudspeakers from homes and temples alike.

Enough then should have been said to give an idea of the central role these texts play in the life of Sri Lankan Buddhism, but many of these recitals are also popular in other Theravāda countries like Myanmar, Thailand, and Cambodia, and there is every reason to believe that their popularity is growing in those countries where the Buddhist community forms a small but significant minority like Bangladesh, Malaysia, and Indonesia, and in those Western countries where Buddhism has now taken root.

As it stands the *Catubhāṇavārapāḷi* is something of a misnomer, as there is an additional section added, not at the end of the four recitals, but right in the middle. This is the *Atireka-Suttasattāni* (the Seven Extra Discourses) beginning with the first discourse of the Buddha, the *Dhammacakkappavattanasutta*, *Mahāsamayasutta* from *Dīghanikāya*; followed by four discourses from *Suttanipāta* mainly in verse; and ending with the Analysis of the Truths (*Saccavibhaṅgasutta*). Exactly when these discourses have been added to the original text is not clear, as all the evidence we have today includes this material, and it extends the text by an additional *bhāṇavāra*.

The recitation has been further elaborated by the addition of the *Mahāparitta* (Great Protection) at the beginning of the recital, which is an elaborate recitation of some of the main discourses found in the *Catubhāṇavārapāḷi* (the *Mahāmaṅgala*-, *Ratana*- and *Karaṇīyametta-suttas*), and some blessing verses.

There are many other texts used as Safeguard Recitals, which were written at some time in the Medieval period, like the *Jayamaṅgalagāthā*, *Mahājayamaṅgalagāthā*, *Jinapañjara*, *Aṭṭhavīsati-paritta*, the most common of which I have included in the Supplementary Texts (*Upanāthā*) at the end of the book.

¹ In Sinhala the book is also known as the *Piruvānā Pot Vahanse* (The Venerable Recitation Book); and the *Mahā Pirit Pota* (The Book of the Great Safeguards).

This book has been prepared in order to provide a reliable and complete text of the recitals for those who would normally read or recite Pāḷi through Roman script. The discourses and other material gathered in this book are not, and should not be regarded as, magical incantations. Verbally undertaking the Training Rules, without making an effort to maintain them unbroken is likely to be ineffective. Simply listening to a discourse about friendliness (*mettā*), without generating and radiating *mettā*, will similarly have little or no effect. Therefore in preparing this book every effort has been made to promote an intelligent participation in these recitals on the part of those who recite these texts, and those who listen to them. For that reason a line by line translation of the text has been adopted which should make it possible to follow the recital and the translation at the same time.

Those who are unable to attend a recital of these texts may still find much of interest in this collection, which includes the first discourse of the Buddha (*Dhammacakkappavatanasutta*), one of the most important discourses in the canon, together with an Analysis of the Truths (*Saccavibhaṅgasuttam*), which was made by Venerable Sāriputta, one of the Buddha's leading disciples. There are many discourses here that deal with various aspects of popular ethics, including the discourses on the Great Blessings (*Mahāmaṅgalasutta*), the Advantages of Friendship (*Mittānisaṃsā*), and the causes of Ruin (*Parābhavasutta*) among others. We may also mention here other pieces like the Reflections (*Paccavekkhaṇā*), which encourages frugality and contentment; and the recollection of the Thirty-Two Parts of the body (*Dvattiṃsākāra*), which is intended to counteract the lust, hatred, and delusion that arise in consequence of being overly attached to the body.

The two long discourses, *Mahāsamayasutta* & *Āṭānāṭiyasutta*, together with a number of shorter discourses in the first recital (see nos 13-16), should give the reader a fairly good outline of Buddhist cosmology. There are a number of discourses on *mettā* meditation, including the justly famous *Karaṇīyamettasutta*; and the *Girimānandasutta* outlines ten perceptions, or contemplations, that can be undertaken by those who are intent on training the mind.

At the end of the book there is an appendix on the correct Pronunciation of Pāḷi; and a short essay on the Prosody, which includes an outline of the metres that are used in the verse sections of the book, and which hopefully will help towards an appreciation of the aesthetic aspect of these texts.

Whenever these texts are recited let it be for the safety, peace, and happiness of all living beings. Having secured their lives on a firm foundation, may all beings then take steps to develop themselves further, until such time as they arrive at the complete cessation of suffering!

Dukkhappattā ca niddukkhā, bhayappattā ca nibbhayā,

May those who suffer be without suffering, may those who fear be without fear,

sokappattā ca nissokā, hontu sabbe pi pāṇino!

may those who grieve be without grief, may all living creatures be so!

About the Text

1: Authorities

The text of *Catubhāṇavārapāḷi* printed in the main section of this book has been prepared through a comparison of the following authorities, which are given here along with the abbreviations used in the variant readings.

CBhp: *Catubhāṇavārapāḷi*, edited by Ven. Siri Sumanatissa Nāyaka Thero. Simon Hewavitarane Bequest Pāḷi Text Series Vol VII. 1956, reprinted Colombo, 1992.

MPP: *Maha Pirit Pota*, edited by Ācārya Sri Vācissara Devundara Nāhimi, new edition by Makaladuve Sri Piyaratana Nāhimi. Colombo, 1995.

PPV: *Piruvānā Pot Vahanse*, edited by Attudāve Rāhula Sthavira. Taiwan, 1994.

PPV2: *Piruvānā Pot Vahanse*, edited by Bodāgama Candima Nāhimi. Taiwan, 2000.

The Commentary on *Catubhāṇavārapāḷi*, *Sāratthasamuccaya*, published in the Simon Hewavitarane Bequest Aṭṭhakathā Series Vol XXVII, 1929 (reprinted 1992), was also consulted.

2: Variant Readings

There are some variations in the text which, as they make little difference in recital have not been noted in the variant readings, but which may usefully be outlined here:¹

CBhp, PPV2 sometimes print *ṇ* for the more usual *n*, as in *nibbāṇa*, *pahāṇa*, *sayañhasamaya*.

CBhp sometimes has *ḷ* for *l*, as in *antaḷikkha*, *piḷakā*.

PPV2 sometimes has *l* for *ḷ*, as in *Veluvane*.

MPP sometimes prints *n* where we normally find *ṇ*, as in *utuparināma*, *pisuna*.

PPV, PPV2 quite often have *m̃* for *ñ*, and occasionally in place of other nasals, which is simply an alternative way of representing these sounds.

None of the books are entirely consistent in their usage, which may not be the fault of the editors, but because this is a collection of texts that was originally passed down in different manuscript traditions. However, in this edition I have preferred to prepare a text which is consistent, as far as that is possible.

Printer's errors, like printing *tī* as the quotation marker, have also not normally been noted, though where they amount to the omission of a word or line they have been included.

Owing to the Sinhala typeface used in MPP & PPV it is impossible to tell the difference between *u* & *ū* when in combination with certain letters, so that e.g. *bhikkhu* & *bhikkhū* are indistinguishable, except by context, and it was therefore not possible to note the variants in this regard.

¹ Variant readings have only been recorded for the main part of the text (the *Catubhāṇavārapāḷi*), and not for the *Mahāparittam* or the *Upaganthā*.

3: Comparison

Although *Catubhāṇavārapāḷi* is a collection of material drawn from the five *Nikāyas*, there are some significant differences between the *suttas* and other material in the collection and in the source. Below is a synopsis of where these works are originally found, together with a brief outline of the differences that are found (whenever they exist) for reference. It should be noted that variant readings are not mentioned here, but only major differences affecting either the title or contents:

1. *Saraṇagamanam* (Mv I [Vin. Mahāvaggo]; Khp 1):
Mv I: no title; Khp: *Saraṇattaya*.
2. *Dasasikkhāpadāni* (Mv I [Vin. Mahāvaggo]; Khp 2):
Mv I: no title; Khp: *Dasasikkhāpadam*, also has the word *samādiyāmi* (I undertake) at the end of each precept.
3. *Sāmaṇerapañham* (Khp 4):
Khp: *Kumārapañham*.
4. *Dvattimsākāram* (Khp 3).
5. *Paccavekkhaṇā* (MN 2, passim):
MN 2: no title.
6. *Dasadhammasuttam* (AN 10:48):
AN omits the *nidāna* (introduction) and the conclusion from *Idam-avoca...* onwards.
7. *Mahāmaṅgalasuttam* (Khp 5; Sn 2:8):
Khp: *Maṅgalasuttam*.
8. *Ratanasuttam* (Khp 6; Sn 2:1).
9. *Karaṇīyamettasuttam* (Khp 9; Sn 1:8):
Khp, Sn: *Mettasuttam*.
10. *Khandhaparittam* (Cv V [Vin. Cullavaggo]; AN 4:67; cf. Jāt. 203):
Cv V: no title, has different opening up to *Na ha nūna...*, replaces *Idam-avoca Bhagavā, idam vatvā Sugato athāparam etad-avoca Satthā*, with *Evañ-ca pana bhikkhave kātabbam*.
AN omits *Idam-avoca Bhagavā...Satthā*.
The verses recur in the *Jātakam*, but the prose there, although telling essentially the same story, is very different.
11. *Mettānisamsasuttam* (AN 11:16):
AN omits *nidāna*, starts at *Mettāya bhikkhave...*; also omits *Idam-avoca Bhagavā...* to the end.
12. *Mittānisamsam* (Jāt. 538):
Jātaka has no title.
13. *Moraparittam* (Jāt. 159):
Jātaka has no title.
14. *Candaparittam* (SN 2:9 [Devaputtasamyuttam]):
SN has simply: *Sāvathiyam viharati. Tena kho...etc.*

15. *Suriyaparittam* (SN 2:10 [*Devaputtasamyuttam*]):
SN omits the *nidāna* entirely, begins with *Tena kho...*
16. *Dhajaggaparittam* (SN 11:3 [*Sakkasamyuttam*])
SN has simply: *Sāvattiyam viharati*, followed by *Bhūtapubbam...etc.*
17. *Mahākassapatherabojjhaṅgam* (SN 46:14 [*Bojjhaṅgasamyuttam*]):
SN title: *Gilāna 1*.
18. *Mahāmoggallānattherabojjhaṅgam* (SN 46:15 [*Bojjhaṅgasamyuttam*]):
SN title: *Gilāna 2*.
19. *Mahācundattherabojjhaṅgam* (SN 46:16 [*Bojjhaṅgasamyuttam*]):
SN title: *Gilāna 3*,
omits the line: *sāyanhasamayam patisallānā vuṭṭhito*.
20. *Girimānandasuttam* (AN 10:60):
AN omits *Evam me sutam*.
21. *Isigilisuttam* (MN 116):
MN reads simply: *Ariṭṭho nāma bhikkhave Paccekabuddho*, (as does PPV cf. variant readings).
22. *Dhammacakkappavattanasuttam* (Mv I [Vin. *Mahāvaggo*]; SN 56:11 [*Saccasamyuttam*]):
Samyuttam has title as: *Tathāgatena vutta 1* (but section title is *Dhammacakkappavattanavaggo*); abbreviates the list of *devas* by reading *Brahmakāyikā devā* instead of the full list.
Mv I has no title, and also abbreviates the list of *devas* by reading *Brahmakāyikā devā* instead of the full list.
23. *Mahāsamayasuttam* (DN 20).
24. *Ālavakasuttam* (SN 10:12 [*Yakkhasamyuttam*]; Sn 1:10):
SN has the title *Ālavim*; omits the line beginning *Atha kho...* before the verses, includes an extra line *Asmā lokā param lokam evam pecca na socati* at end of verse 7; omits the prose found after the verse.
25. *Kasībhāradvājasuttam* (SN 7:11 [*Brāhmaṇasamyuttam*]; Sn 1:4):
Sn is the same as here. SN, however, has the title as *Kasi*; omits the first 3 prose lines after verse 5, replaces Kasībhāradvāja's request for ordination, and subsequent attainment with a request to be accepted as a lay disciple.
26. *Parābhavasuttam* (Sn 1:6).
27. *Vasalasuttam* (Sn 1:7).
28. *Saccavibhaṅgasuttam* (MN 141).
29. *Āṭānāṭiyasuttam, pt 1* (DN 32):
DN has the title as *-suttantam*.

4: Layout & Punctuation

a) In prose lines the text and translation normally start parallel to each other at the side of the page, e.g. from the *Dasasikkhāpadāni*:

Pāṇātipātā veramaṇīsikkhāpadaṃ.

The training rule of refraining from killing living creatures.

b) Some prose lines have been indented for emphasis, e.g.

Idam-avoca Bhagavā,

The Gracious One said this,

c) Some prose lines have been centred, example from *Saraṇagamana*:

Buddhaṃ saraṇaṃ gacchāmi

I go to the Buddha for refuge

d) In verse lines the Pāḷi is indented in relation to the translation, and each metre is distinguished by the layout (for the details on this see the 2nd appendix on prosody) example from *Mahāmaṅgalasutta*:

Bahū devā manussā ca maṅgalāni acintayum

Many are the gods and men who have thought about the blessings

e) Owing to the different grammatical structure of the languages it has occasionally been necessary to take two lines of Pāḷi together for the purposes of translation, this is indicated by the sign ° appearing at the beginning of a line of translation.

Acknowledgements

My advisors for the arrangement and correct procedure in this book have been Ven. Melpitiye Vimalaratana Mahāthera (M.A.), Chief Incumbant at Veluvane Pirivena, Pallepola & Ven. Ambagamuwe Saṁvuta Nahimi, Head Monk at the Vipassana Meditation Centre, Sinhapura, Polonnaruwa.

At an early stage Ven. Paññānanda of England, and at a later stage Ven. Ñāṇatusita of Holland both made excellent reviews of this work which has helped me make a number of corrections and clarifications. Ven. Ñāṇaramita did an excellent job in proof-reading the manuscript.

For the time and patience that these monks have worked on this book I am very grateful. Any mistakes that remain, of course, are entirely my own fault.

Note to the 2nd Edition

After the publication of the 1st edition a number of minor mistakes were brought to my notice, chiefly through the careful reading of the text made by Mr. Kariyawasam, late editor at B.P.S., and corrections have been included in the 2nd edition.

Note to the 3rd Edition

In reviewing the 3rd edition Ms. Goh Poay Hoon picked up a few more typos, and also made some good suggestions for changes, which have now been included.

In this edition I have added an Upaganthā, or section of additional texts, which are also found in the Sri Lankan chanting books. Note that many of the texts found in these books were previously included in the Mahāparittam and the Avasānam, the former of which I have shortened, and the latter of which I have now dropped.

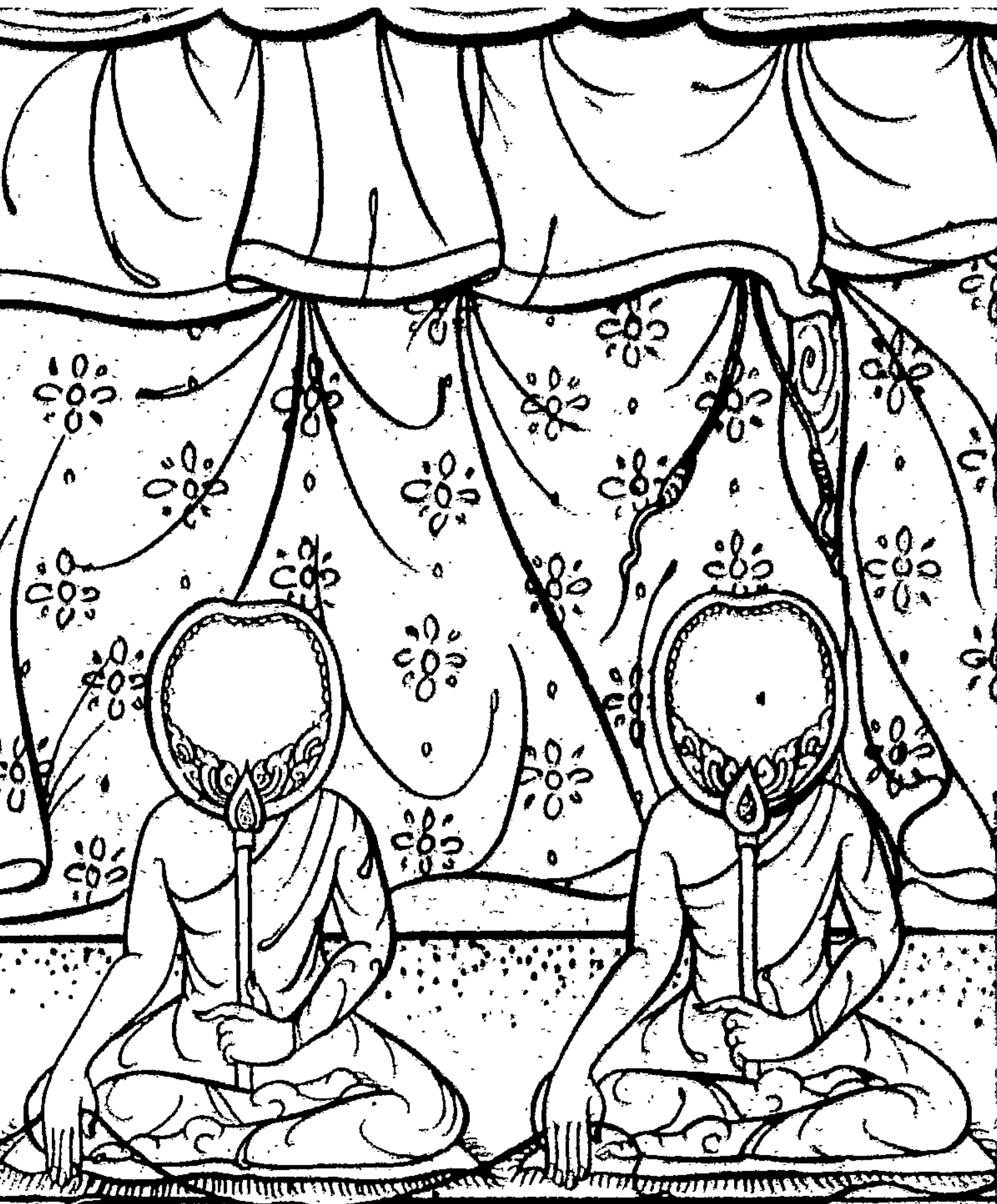
Note on the Mahāparittam

The *Mahāparittam* as presented here contains all the material necessary for a complete recital. I compared five published recitals, and included all the material I found on those CDs, but there is no standard edition and sometimes, according to different traditions or circumstances, material may be added to - or omitted from - the texts as given here. It will probably then be found in the Upaganthā.

Revised and Enlarged 3rd Edition
Ānandajoti Bhikkhu
2014/2557

MAHĀPARITTAṂ

THE GREAT SAFEGUARD



1. Opening Ceremony

(A senior monk first establishes the lay people
in the refuges and virtuous practices:)

Namakkāraṃ Reverence

Namo tassa Bhagavato Arahato Sammāsbuddhassa x 3
Reverence to him, the Gracious One, the Worthy One, the Perfect Sambuddha

Saraṇagamanāṃ Going for Refuge

Buddhaṃ saraṇaṃ gacchāmi
I go to the Buddha for refuge

Dhammaṃ saraṇaṃ gacchāmi
I go to the Dhamma for refuge

Saṅghaṃ saraṇaṃ gacchāmi
I go to the Saṅgha for refuge

Dutiyam-pi Buddhaṃ saraṇaṃ gacchāmi
For a second time I go to the Buddha for refuge

Dutiyam-pi Dhammaṃ saraṇaṃ gacchāmi
For a second time I go to the Dhamma for refuge

Dutiyam-pi Saṅghaṃ saraṇaṃ gacchāmi
For a second time I go to the Saṅgha for refuge

Tatīyam-pi Buddhaṃ saraṇaṃ gacchāmi
For a third time I go to the Buddha for refuge

Tatīyam-pi Dhammaṃ saraṇaṃ gacchāmi
For a third time I go to the Dhamma for refuge

Tatīyam-pi Saṅghaṃ saraṇaṃ gacchāmi
For a third time I go to the Saṅgha for refuge

Pañcasikkhāpadāni **The Five Training Rules**

Pāṇātipātā veramaṇīsikkhāpadaṃ samādiyāmi [1]

I undertake the training rule of refraining from killing living creatures

Adinnādānā veramaṇīsikkhāpadaṃ samādiyāmi [2]

I undertake the training rule of refraining from taking what has not been given

Kāmesumicchārcārā veramaṇīsikkhāpadaṃ samādiyāmi [3]

I undertake the training rule of refraining from sexual misconduct

Musāvādā veramaṇīsikkhāpadaṃ samādiyāmi [4]

I undertake the training rule of refraining from false speech

Surāmerayamajjapamādaṭṭhānā veramaṇīsikkhāpadaṃ samādiyāmi [5]

I undertake the training rule of refraining from liquor, wines, or intoxicants which cause heedlessness.

(Then the leading monk encourages the laypeople with a teaching appropriate to the occasion, after which the leading layman requests the recital:)

Ārādhana **The Invitation**

Vipattiṭṭhāyā, sabbasampattisiddhiyā,

For the warding off of misfortune, for the accomplishment of all good fortune,

sabbadukkhavināsāya: parittaṃ brūtha maṅgalaṃ.

for the destruction of all suffering: please chant the auspicious safeguard.

Vipattiṭṭhāyā, sabbasampattisiddhiyā,

For the warding off of misfortune, for the accomplishment of all good fortune,

sabbabhayavināsāya: parittaṃ brūtha maṅgalaṃ.

for the destruction of all fear: please chant the auspicious safeguard.

Vipattiṭṭhāyā, sabbasampattisiddhiyā,

For the warding off of misfortune, for the accomplishment of all good fortune,

sabbarogavināsāya: parittaṃ brūtha maṅgalaṃ.

for the destruction of all disease: please chant the auspicious safeguard.

(The chanting begins with an invitation to the gods to attend the ceremony and listen to the recital:)

Devārāghanā **The Invitation to the Gods**

Samantā cakkavālesu atrāgacchantu devatā
May the gods from all over the universe assemble here

saddhammaṃ Munirājassa suṇantu saggamokkhaḍḍam:
and listen to the King of the Sage's true Dhamma about heaven and release:

Parittassavaṇakālo ayam bhadantā!¹
Reverend Sirs, this is the time for hearing the safeguard!

Parittassavaṇakālo ayam bhadantā!
Reverend Sirs, this is the time for hearing the safeguard!

Parittassavaṇakālo ayam bhadantā!
Reverend Sirs, this is the time for hearing the safeguard!

¹ Sometimes recited as: *Dhammassavaṇakālo ayam bhadantā!* or *Dhammaparittassavaṇakālo ayam bhadantā!*

2. Tiratanaguṇavandanā **Worshipping the Virtues of the Three Treasures**

Buddhaguṇavandanā **Worshipping the Virtues of the Buddha**

Iti pi so Bhagavā Arahaṃ Sammāsambuddho,

Such is he, the Gracious One, the Worthy One, the Perfect Sambuddha,

vijjācaraṇasampanno Sugato lokavidū,

the one endowed with understanding and good conduct, the Fortunate One, the one who understands the worlds,

anuttaro purisadammasārathī,

the unsurpassed guide for those people who need taming,

Satthā devamanussānaṃ Buddho Bhagavā ti.

the Teacher of gods and men, the Buddha, the Gracious One.

Dhammaguṇavandanā **Worshipping the Virtues of the Dhamma**

Svākkhāto Bhagavatā Dhammo, sandiṭṭhiko, akāliko,

The Dhamma has been well-proclaimed by the Gracious One, it is visible, not subject to time,

ehi-passiko, opanayiko, paccattaṃ veditabbo viññūhī ti.

inviting inspection, onward leading, and can be understood by the wise for themselves.

Saṅhaguṇavandanā **Worshipping the Virtues of the Saṅgha**

Supaṭipanno Bhagavato sāvakasaṅgho,

The Gracious One's Saṅgha of disciples are good in their practice,

ujupaṭipanno Bhagavato sāvakasaṅgho,

the Gracious One's Saṅgha of disciples are upright in their practice,

ñāyapaṭipanno Bhagavato sāvakasaṅgho,

the Gracious One's Saṅgha of disciples are systematic in their practice,

sāmīcipaṭipanno Bhagavato sāvakasaṅgho,

the Gracious One's Saṅgha of disciples are correct in their practice,

yad-idaṃ cattāri purisayugāni aṭṭha purisapuggalā,

that is to say, the four pairs of persons, the eight individual persons,

esa Bhagavato sāvakasaṅgho,

this is the Gracious One's Saṅgha of disciples,

āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaraṇīyo,
they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

anuttaraṃ puñṇakkhettaṃ lokassā ti.
they are an unsurpassed field of merit for the world.

Verse of Blessing

Etena saccavajjena pātu tvaṃ ratanattayaṃ!
By this declaration of the truth may the three treasures appear to you!

Etena saccavajjena pātu tvaṃ ratanattayaṃ!
By this declaration of the truth may the three treasures appear to you!

Etena saccavajjena pātu tvaṃ ratanattayaṃ!
By this declaration of the truth may the three treasures appear to you!

3. Mahāmaṅgalasuttam The Discourse on the Great Blessings

Evam me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati

at one time the Gracious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Atha kho aññatarā devatā abhikkantāya rattiya,

Then a certain god, towards the end of the night,

abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā,

having lit up the whole of Jeta's Wood with his surpassing beauty,

yena Bhagavā tenupasaṅkami,

approached the Gracious One,

upasaṅkamitvā Bhagavantam abhivādetvā, ekam-antam aṭṭhāsi.

and after approaching and worshipping the Gracious One, he stood on one side.

Ekam-antam ṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi:

While standing on one side that god addressed the Gracious One with a verse:

“Bahū devā manussā ca maṅgalāni acintayum

“Many are the gods and the men who have thought about the blessings

ākaṅkhamānā sotthānam: brūhi maṅgalam-uttamaṃ.” [1]

hoping for safety: now please say what is the supreme blessing.”

“Asevanā ca bālānam, paṇḍitānañ-ca sevanā,

“Not associating with fools, but associating with the wise,

pūjā ca pūjanīyānam: etaṃ maṅgalam-uttamaṃ. [2]

honouring those worthy of honour: this is the supreme blessing.

Paṭirūpadesavāso ca, pubbe ca katapuññatā,

Living in a suitable place, formerly having done good deeds,

attasammāpaṇidhi ca: etaṃ maṅgalam-uttamaṃ. [3]

aspiring in a right way oneself: this is the supreme blessing.

Bāhusaccañ-ca sippañ-ca, vinayo ca susikkhito,

Having great learning and craft, and being disciplined and well trained,

subhāsītā ca yā vācā: etaṃ maṅgalam-uttamaṃ. [4]

and whatever words are well spoken: this is the supreme blessing.

Mātāpitu-upaṭṭhānaṃ, puttadārassa saṅgaho,
Attendance on one's mother and father, looking after one's wife and children,

anākulā ca kammantā: etaṃ maṅgalam-uttamaṃ. [5]
with works that are not agitating: this is the supreme blessing.

Dānañ-ca Dhammacariyā ca, ñātakānañ-ca saṅgaho,
Giving, and living by the Dhamma, and looking after one's relatives,

anavajjāni kammāni: etaṃ maṅgalam-uttamaṃ. [6]
(performing) actions that are blameless: this is the supreme blessing.

Ārati virati pāpā, majjapānā ca saññamo,
Abstinence, avoidance of bad deeds, restraint from intoxicating drink,

appamādo ca dhammesu: etaṃ maṅgalam-uttamaṃ. [7]
being heedful regarding (all) things: this is the supreme blessing.

Gāravo ca nivāto ca, santuṭṭhī ca kataññutā,
Having respect, being humble, being satisfied and grateful,

kālena Dhammasavaṇaṃ: etaṃ maṅgalam-uttamaṃ. [8]
listening to Dhamma at the right time: this is the supreme blessing.

Khantī ca sovacassatā, samaṇānañ-ca dassanaṃ,
Being patient and easily spoken to, seeing ascetics,

kālena Dhammasākacchā: etaṃ maṅgalam-uttamaṃ. [9]
discussing Dhamma at the right time: this is the supreme blessing.

Tapo ca brahmacariyañ-ca, ariyasaccānadassanaṃ,
Austere, living spiritually, insight into the noble truths,

nibbānasacchikiriyā ca: etaṃ maṅgalam-uttamaṃ. [10]
the experience of Nibbāna: this is the supreme blessing.

Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati,
He whose mind does not waver, when it is touched by things of this world,

asokaṃ virajaṃ khemaṃ: etaṃ maṅgalam-uttamaṃ. [11]
(being) griefless, dustless, and secure: this is the supreme blessing.

Etādisāni katvāna, sabbattha-m-aparājitā,
Having done as here directed, they are undefeated everywhere,

sabbattha sotthiṃ gacchanti: taṃ tesāṃ maṅgalam-uttamaṃ”-ti. [12]
they go everywhere in safety: for them this is the supreme blessing.”

4. Ratanasuttaṃ The Discourse on the Treasures

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe,
Whatever beings have come together here, whether of the earth or in the firmament,

sabbe va bhūtā sumanā bhavantu, atho pi sakkacca suṇantu bhāsitaṃ. [1]
may the minds of all those beings be happy, and may they listen carefully to what is said.

Tasmā hi bhūtā nisāmetha sabbe, mettaṃ karotha mānusiya pajāya,
Therefore, all of you beings, be attentive, be friendly towards this generation of men,

divā ca ratto ca haranti ye baliṃ, tasmā hi ne rakkhatha appamattā. [2]
they who bring offerings by day and by night, therefore, being heedful, you must protect them.

Yaṃ kiñci vittaṃ - idha vā huram vā saggesu vā - yaṃ ratanaṃ paṇītaṃ
Whatever riches there are - here or elsewhere or in the heavens - that excellent treasure

na no samaṃ atthi Tathāgatena, idam-pi Buddhhe ratanaṃ paṇītaṃ:
is not equal unto the Realised One, this excellent treasure is in the Buddha:

etena saccena suvatthi hotu! [3]
by virtue of this truth may there be safety!

Khayaṃ virāgaṃ amataṃ paṇītaṃ, yad-ajjhagā Sakyamunī samāhito,
(Pollutants') end, dispassion, deathlessness, excellence: which the concentrated Sakyan sage attained,

na tena dhammena samatthi kiñci, idam-pi Dhamme ratanaṃ paṇītaṃ:
there is nothing that is equal to that state, this excellent treasure is in the Dhamma:

etena saccena suvatthi hotu! [4]
by virtue of this truth may there be safety!

Yam-Buddhaseṭṭho parivaṇṇayī suciṃ, samādhim-ānantarikañ-ñam-āhu,
That which the Buddha, the Great One, praised as pure, the concentration said to have prompt (result),

samādhinā tena samo na vijjati, idam-pi Dhamme ratanaṃ paṇītaṃ:
no equal to that concentration is found, this excellent treasure is in the Dhamma:

etena saccena suvatthi hotu! [5]
by virtue of this truth may there be safety!

Ye puggalā aṭṭha sataṃ pasatthā, cattāri etāni yugāni honti,
Those eight individuals praised by the good, there are these four pairs (of individuals),

te dakkhiṇeyyā Sugatassa sāvaka, etesu dinnāni mahapphalāni,
those disciples of the Fortunate One are worthy of gifts, those things that have been given to them have great fruit,

idam-pi Saṅghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [6]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Ye suppayuttā manasā daḥhena, nikkāmino Gotamasāsanamhi,

Those who have firm and devoted minds, without sense desire in Gotama's dispensation,

te pattipattā amataṃ vigayha, laddhā mudhā nibbutiṃ bhujjānā,
those who have attained, and entered the deathless, are enjoying emancipation, gained for free,

idam-pi Saṅghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [7]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Yathindakhīlo paṭhaviṃ sito siyā, catubbhi vātehi asampakampiyo,
Just as a locking post stuck fast in the earth does not waver on account of the four winds,

Tathūpamaṃ sappurisaṃ vadāmi, yo ariyasaccāni avecca passati,
in the same way, I say, is the true person, the one who sees the noble truths completely,

idam-pi Saṅghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [8]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Ye ariyasaccāni vibhāvayanti, gambhīrapaññaena sudesitāni,
Those who clearly distinguish the noble truths, which were well preached by the one with deep wisdom,

kiñcāpi te honti bhusappamattā na te bhavaṃ aṭṭhamaṃ ādiyanti,
however great they become in heedlessness still they do not take up an eighth existence,

idam-pi Saṅghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [9]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Sahā vassa dassanasampadāya tayassu dhammā jahitā bhavanti:
With his attainment of (liberating) insight there are a triad of things that are given up:

Sakkāyadiṭṭhi vicikicchitañ-ca, sīlabbataṃ vāpi yad-atthi kiñci.
embodiment view, uncertainty, and whatever (grasping at) virtue and practices there is.

Catūhapāyehi ca vippamutto, cha cābhiṭṭhānāni abhabbo kātuṃ,
He is free from (rebirth in) the four lower worlds, he is incapable of the six great crimes.

idam-pi Saṅghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [10]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Kiñcāpi so kammaṃ karoti pāpakaṃ kāyena vācā uda cetasā vā,
Whatever bad action there is that he performs by way of body, or of speech, or of mind,

abhabbo so tassa paṭicchādāya, abhabbatā diṭṭhapadassa vuttā,
he is incapable of covering it up, this incapacity is said of one who has seen the state (of peace),

idam-pi Saṅghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [11]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Vanappagumbe yathā phussitagge gimhānamāse paṭhamasmiṃ gimhe,
Just like a tall woodland tree crowned with blossom in the summer months, in the early summer,

Tathūpamaṃ Dhammavaraṃ adesayī, Nibbānagāmiṃ paramamhitāya,
in the same way he preached the Dhamma which is best, which goes to Nibbāna, the highest benefit,

idam-pi Buddhhe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [12]
this excellent treasure is in the Buddha: by virtue of this truth may there be safety!

Varo varaññū varado varāharo, anuttaro Dhammavaram adesayī.

The best one, knowing the best, giving the best, brought the best, brought the best, unsurpassed he preached the best Dhamma.

idam-pi Buddhē ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [13]

this excellent treasure is in the Buddha: by virtue of this truth may there be safety!

Khīṇaṃ purāṇaṃ navāṃ natthi sambhavaṃ, virattacittā āyatike bhavasmiṃ,

The old is destroyed, and nothing new is produced, (their) minds are unexcited by future rebirth,

te khīṇabījā avirūhicchanda, nibbanti dhīrā yathāyam-padīpo,

they have destroyed the seeds, and have no desire for growth, the wise are still, just as this lamp (is still),

idam-pi Saṅghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [14]

this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

(Spoken by Sakka, lord of the gods:)

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe,

Whatever beings have come together here, whether of the earth or in the firmament,

Tathāgataṃ devamanussapūjitaṃ, Buddhaṃ namassāma suvatthi hotu! [15]

the Realised One is revered by gods and men, we honour the Buddha - may there be safety!

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe,

Whatever beings have come together here, whether of the earth or in the firmament,

Tathāgataṃ devamanussapūjitaṃ, Dhammaṃ namassāma suvatthi hotu! [16]

the Realised One is revered by gods and men, we honour the Dhamma - may there be safety!

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe,

Whatever beings have come together here, whether of the earth or in the firmament,

Tathāgataṃ devamanussapūjitaṃ, Saṅghaṃ namassāma suvatthi hotu! [17]

the Realised One is revered by gods and men, we honour the Saṅgha - may there be safety!

5. Karaṇīyamettasuttam

The Discourse on how Friendliness Meditation should be Done

Karaṇīyam-atthakusalena, yan-taṃ santam padaṃ abhisamecca:

What should be done by one skilled in goodness, who has comprehended the state of peace:

sakko ujū ca sūjū ca, suvaco cassa mudu anatiṃānī, [1]

he ought to be able, straight, and upright, easy to speak to, meek, without conceit,

santussako ca subhara ca, appakicco ca sallahukavutti,

satisfied (with little), easy to support, free from duties, and light in living,

santindriyo ca nipako ca, appagabbho kulesu ananugiddho, [2]

with faculties at peace, prudent, not forward, and greedless among the families,

na ca khuddam samācare kiñci yena viññū pare upavadeyyum.

he should not do the slightest thing whereby others who are wise might find fault (with him).

“Sukhino vā khemino hontu, sabbe sattā bhavantu sukhittā!” [3]

“(May all beings) be happy and secure, may all beings in their hearts be happy!”

Ye keci paṇabhūtatti tasā vā thāvarā vā anavasesā,

Whatsoever breathing beings there are trembling, firm, or any other (beings),

dīghā vā ye mahantā vā, majjhimā rassakāṇukathulā, [4]

whether they be long or great, of middle (size), short, tiny, or of compact (body),

diṭṭhā vā ye ca addiṭṭhā, ye ca dūre vasanti avidūre,

those who are seen, and those who are unseen, those who live far away, those who are near,

bhūtā vā sambhavesī vā sabbe sattā bhavantu sukhittā!” [5]

those who are born, and those who still seek birth may all beings in their hearts be happy!”

Na paro param nikubbetha, nātimaññetha katthaci nam kañci,

No one should cheat another, nor should he despise anyone wherever he is,

byārosanā paṭighasaññā nāññam-aññassa dukkham-iccheyya. [6]

he should not long for suffering for another because of anger or resentment.

Mātā yathā niyaṃ puttam āyusā ekaputtam-anurakkhe,

In the same way as a mother would protect her child, her only child, with her life,

evam-pi sabbabhūtesu mānasam bhāvaye aparimāṇam. [7]

so too towards all beings one should develop the measureless thought (of friendliness).

Mettañ-ca sabbalokasmiṃ mānasam bhāvaye aparimāṇam,

Towards the entire world he should develop the measureless thought of friendliness,

uddham adho ca tiriyañ-ca, asambādham averam asapattam. [8]

above, below, and across (the middle), without barriers, hate, or enmity.

Tiṭṭhaṃ caraṃ nisinno vā, sayāno vā yāvatassa vigatamiddho,
Standing, walking, sitting, lying, for as long as he is without torpor,

etaṃ satim adhiṭṭheyya, brahmam-etaṃ vihāraṃ idha-m-āhu. [9]
he should be resolved on this mindfulness, for this, they say here, is the (true) spiritual life.

Diṭṭhiñ-ca anupagamma, sīlavā dassanena sampanno,
Without going near a (wrong) view, virtuous, and endowed with (true) insight,

kāmesu vineyya gedhaṃ, na hi jātu gabbhaseyyaṃ punar-etī ti. [10]
having removed greed towards sense pleasures, he does not come to lie in a womb again.

6. Protection and Blessing Verses

Abhayaparittāṃ Protection Verses

Yan-dunnimittāṃ avamaṅgalañ-ca, yo cāmanāpo sakuṇassa saddo,
Whatever bad sign, inauspicious event, or whatever ominous bird shriek there is,

pāpaggaho dussupinaṃ akantaṃ Buddhānubhāvena vināsamentu!
also evil planets, and unpleasant dreams may they perish through the power of the Buddha!

Yan-dunnimittāṃ avamaṅgalañ-ca, yo cāmanāpo sakuṇassa saddo,
Whatever bad sign, inauspicious event, or whatever ominous bird shriek there is,

pāpaggaho dussupinaṃ akantaṃ Dhammānubhāvena vināsamentu!
also evil planets, and unpleasant dreams may they perish through the power of the Dhamma!

Yan-dunnimittāṃ avamaṅgalañ-ca, yo cāmanāpo sakuṇassa saddo,
whatever bad sign, inauspicious event, or whatever ominous bird shriek there is,

pāpaggaho dussupinaṃ akantaṃ Saṅghānubhāvena vināsamentu!
also evil planets, and unpleasant dreams may they perish through the power of the Saṅgha!

Maṅgalagāthā Blessing Verses

Dukkhappattā ca niddukkhā, bhayappattā ca nibbhayā,
May those who suffer be without suffering, may those who fear be without fear,

sokappattā ca nissokā - hontu sabbe pi pāṇino!
may those who grieve be without grief - may all living creatures be so!

Sabbe Buddhā balappattā, Paccekānañ-ca yaṃ balaṃ
All the Buddhas' strength, and whatever strength the Independent Buddhas

Arahantānañ-ca tejena rakkhaṃ bandhāma sabbaso!
and Worthy Ones have, by that power we bind this protection in every way!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sothī bhavantu te!
by the power of all the Buddhas may you be safe forever!

Bhavatu sabbamaṅgalaṃ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sothī bhavantu te!
by the power of all that is Dhamma may you be safe forever!

Bhavatu sabbamaṅgalam, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

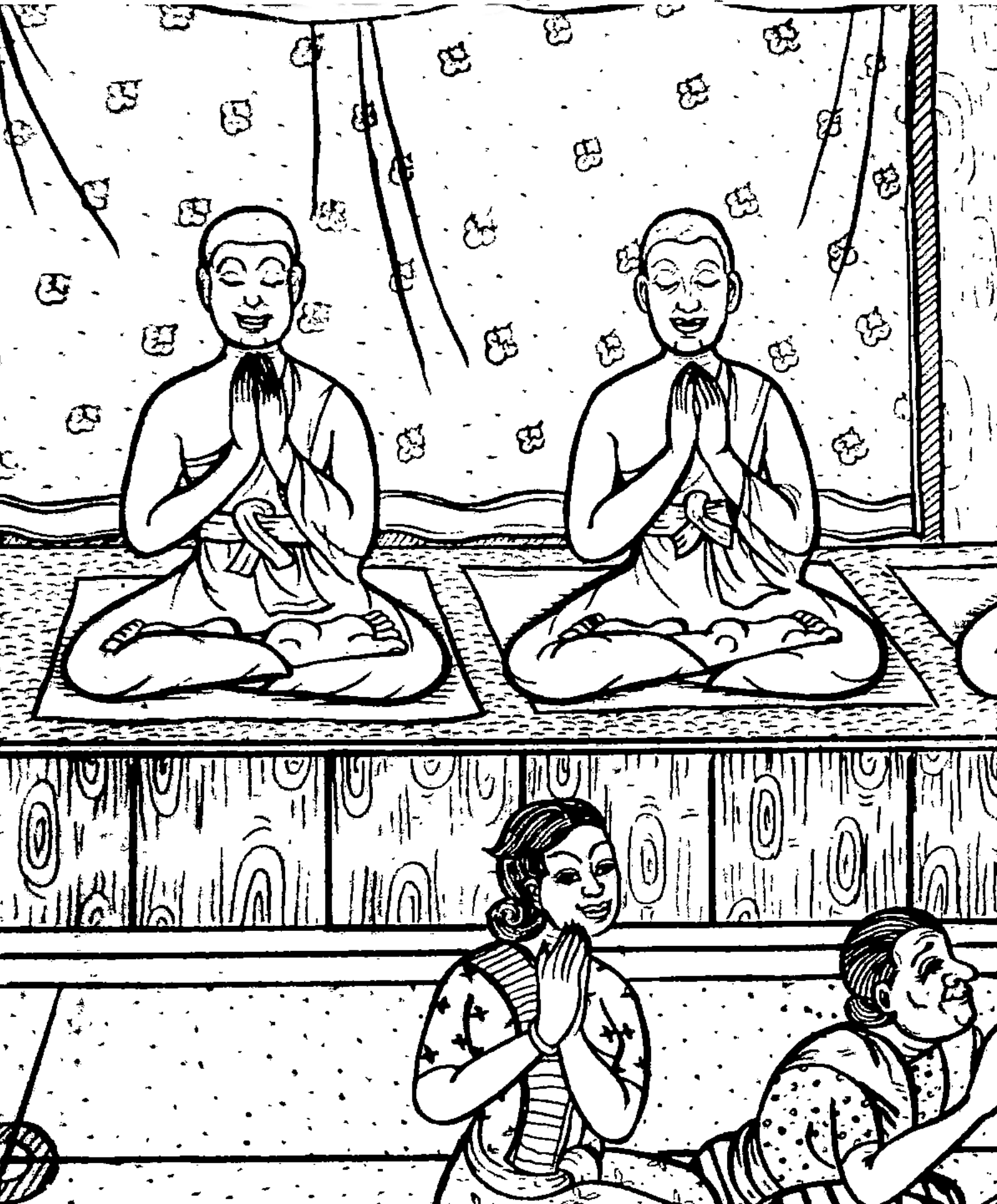
sabba-Saṅghānubhāvena sadā sotthī bhavantu te!
by the power of the whole Saṅgha may you be safe forever!

Nakkhattayakkhabhūtānam, pāpaggahanivāraṇā,
Warding off all unlucky stars, yakkhas, bhūtas, and evil planets,

parittassānubhāvena hantu tesam upaddave!
by the power of this safeguard may all their adversities end!

CATUBHĀṄAVĀRAPĀḲI

THE TEXT OF THE FOUR RECITALS



Paṭhamakabhāṇavāram

The First Recital

Namo tassa Bhagavato Arahato Sammāsambuddhassa x 3
Reverence to him, the Gracious One, the Worthy One, the Perfect Sambuddha

1. Saraṇagamanam¹

Going for Refuge

Buddham saraṇam gacchāmi
I go to the Buddha for refuge

Dhammam saraṇam gacchāmi
I go to the Dhamma for refuge

Saṅgham saraṇam gacchāmi
I go to the Saṅgha for refuge

Dutiyam-pi Buddham saraṇam gacchāmi
For a second time I go to the Buddha for refuge

Dutiyam-pi Dhammam saraṇam gacchāmi
For a second time I go to the Dhamma for refuge

Dutiyam-pi Saṅgham saraṇam gacchāmi
For a second time I go to the Saṅgha for refuge

Tatīyam-pi Buddham saraṇam gacchāmi
For a third time I go to the Buddha for refuge

Tatīyam-pi Dhammam saraṇam gacchāmi
For a third time I go to the Dhamma for refuge

Tatīyam-pi Saṅgham saraṇam gacchāmi
For a third time I go to the Saṅgha for refuge

¹ PPV2: *Saraṇāgamanam*

2. Dasasikkhāpadāni The Ten Training Rules

Pāṇātipātā veramaṇīsikkhāpadaṃ [1]

The training rule of refraining from killing living creatures

Adinnādānā veramaṇīsikkhāpadaṃ [2]

The training rule of refraining from taking what has not been given

Abrahmacariyā veramaṇīsikkhāpadaṃ [3]

The training rule of refraining from unchastity

Musāvādā veramaṇīsikkhāpadaṃ [4]

The training rule of refraining from false speech

Surāmerayamajjapamādaṭṭhānā veramaṇīsikkhāpadaṃ [5]

The training rule of refraining from liquor, wines, or intoxicants which cause heedlessness.

Vikālabhojanā veramaṇīsikkhāpadaṃ [6]

The training rule of refraining from eating at the wrong time

Naccagītavāditavisūkadassanā veramaṇīsikkhāpadaṃ [7]

The training rule of refraining from dances, songs, music, and watching shows

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā veramaṇīsikkhāpadaṃ [8]

The training rule of refraining from adorning or ornamenting (oneself) by wearing garlands, scents, or ointments

Uccāsayanamahāsayanā veramaṇīsikkhāpadaṃ [9]

The training rule of refraining from lofty or grand beds

Jātarūparajatapaṭiggahaṇā veramaṇīsikkhāpadaṃ [10]

The training rule of refraining from accepting gold or money

3. Sāmaṇerapañham¹ The Questions to the Novice

Eka nāma kiṃ?
What is said to be one?

Sabbe sattā āhāraṭṭhitikā.
All beings subsist on food.

Dve nāma kiṃ?
What is said to be two?

Nāmañ-ca rūpañ-ca.
Mind and body.

Tīṇi nāma kiṃ?
What is said to be three?

Tisso vedanā.
The three feelings.

Cattāri nāma kiṃ?
What is said to be four?

Cattāri ariyasaccāni.
The four noble truths.

Pañca nāma kiṃ?
What is said to be five?

Pañcupādānakkhandhā.²
The five constituent groups (of mind and body) that provide fuel for attachment.

Cha nāma kiṃ?
What is said to be six?

Cha ajjhattikāni āyatanāni.
The six internal sense spheres.

Satta nāma kiṃ?
What is said to be seven?

Satta Bojjhaṅgā.
The seven factors of Awakening.

Aṭṭha nāma kiṃ?
What is said to be eight?

Ariyo aṭṭhangiko maggo.
The noble path with eight factors.

Nava nāma kiṃ?
What is said to be nine?

Nava sattāvāsā.
The nine abodes of beings.

Dasa nāma kiṃ?
What is said to be ten?

Dasahaṅgehi samannāgato Arahā ti vuccatī ti.
When endowed with ten factors he is said to be Worthy.

¹ MPP, PPV, PPV2: *Sāmaṇerapañho*

² PPV2: *Pañcupādānakkhandhā*

4. Dvattimsākāram¹ The Thirty-Two Fold Nature

Atthi imasmiṃ kāye:

There are in this body:

kesā, lomā, nakhā, dantā, taco,
hairs of the head, body hairs, nails, teeth, skin,

maṃsam, nahāru, aṭṭhi, aṭṭhimiñjā,² vakkam,
flesh, sinews, bones, bone-marrow, kidneys,

hadayaṃ, yakanam, kilomakam, pihakam, papphāsam,
heart, liver, pleura, spleen, lungs,

antam, antaguṇam, udariyam, karīsam,
intestines, mesentery, undigested food, excrement,

pittam, semham, pubbo, lohitaṃ, sedo, medo,
bile, phlegm, pus, blood, sweat, fat,

assu, vasā, kheḷo, siṅghānikā, lasikā, muttam,
tears, grease, spit, mucus, synovial fluid, urine,

matthake matthaluṅgan-ti.³
and the brain in the head.

¹ MPP, PPV, PPV2: *Dvattimsākāro*

² PPV, PPV2: *aṭṭhimiñjam*

³ PPV: *matthake matthalungantī-ti*

5. Paccavekkhaṇā The Reflections

Paṭisaṅkhā yoniso cīvaram paṭisevāmi,

With proper discernment I make use of the robe,

yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,

only to ward off the cold, to ward off the heat,

ḍaṃsamakasavātātāpasirīmsapasamphassānaṃ paṭighātāya,

to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and creeping things,

yāvad-eva hirikopīnapaṭicchādanattham. [1]

only as a cover for the shameful parts.

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi,

With proper discernment I make use of almsfood,

neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,¹

not for sport, or for showing off, not for ornament, or for adornment,

yāvad-eva imassa kāyassa ṭhitiyā yāpanāya,

but only to maintain this body, and to carry on,

vihimsūparatiyā brahmacariyānuggahāya,

to inhibit annoyance, and to assist in the spiritual life,

itī purāṇaṅ-ca vedanaṃ paṭihaṅkhāmi,

and so I will get rid of any old feeling,

navaṅ-ca vedanaṃ na uppādessāmi,

and not produce any new feeling,

yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā ti. [2]

and I will carry on, being blameless, and living comfortably.

Paṭisaṅkhā yoniso senāsanam paṭisevāmi,

With proper discernment I make use of a dwelling,

yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,

only to ward off the cold, to ward off the heat,

ḍaṃsamakasavātātāpasirīmsapasamphassānaṃ paṭighātāya,

to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and serpents,

yāvad-eva utuparissayavinodanam paṭisallānārāmattham. [3]

only to dispel the trouble of the (varying) seasons, and so as to delight in seclusion.

¹ MPP: *vibhusanāya*

Paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāraṃ paṭisevāmi,

With proper discernment I make use of the requisite of medicine for support when sick,

yāvad-eva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya

only to ward off oppressive feelings that have arisen

abyāpajjhaparamatāyā ti. [4]

and at least be free from oppression.

6. Dasadhammasuttam The Discourse on the Ten Things

Introductory Verse

Bhikkhūnaṃ guṇasaṃyuttaṃ yaṃ desesi Mahāmuni,
This is what the Great Sage preached about the qualities of the monks,

yaṃ sutvā paṭipajjanto, sabbadukkhā pamuccati.
after hearing it, and while practising, he is freed from all suffering.

Sabbalokahitattāya parittaṃ taṃ bhaṇāmahe.¹
For the whole world's benefit and welfare we will recite that safeguard.

The Safeguard

Evaṃ me sutam:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati
at one time the Gracious One was dwelling near Sāvattihī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika's grounds in Jeta's Wood.

Tatra kho Bhagavā bhikkhū āmantesi:
There it was that the Gracious One addressed the monks, saying:

“Bhikkhavo!” ti, “Bhadante!” ti te bhikkhū Bhagavato paccassosum,
“Monks!”, “Reverend Sir!” those monks replied to the Gracious One,

Bhagavā etad-avoca:
and the Gracious One said this:

“Dasa ime bhikkhave dhammā
“There are these ten things, monks,

pabbajitena abhiṇhaṃ paccavekkhitabbā.
that one who has gone forth should frequently reflect on.

Katame dasa?
What are the ten?

¹ PPV, PPV2: omit this line

“Vevaṇṇiyamhi ajjhupagato”¹ ti,

“I have become one who has no (distinctive) appearance”,

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. [1]

one who has gone forth should frequently reflect on this.

“Parapaṭibaddhā me jīvikā” ti,

“I am bound to others for my livelihood”,

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. [2]

one who has gone forth should frequently reflect on this.

“Añño me ākappo karaṇīyo” ti,

“I should comport myself differently”,

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. [3]

one who has gone forth should frequently reflect on this.

“Kacci nu kho me attā sīlato na upavadatī?” ti

“Can I myself find no fault with my virtue?”

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. [4]

one who has gone forth should frequently reflect on this.

“Kacci nu kho maṃ anuvicca viññū sabrahmacārī,

“Will my wise companions in the spiritual life, after testing me,

sīlato na upavadantī?” ti

find no fault with my virtue?”,

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. [5]

one who has gone forth should frequently reflect on this.

“Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo” ti,

“There is alteration in, and separation from, all that is dear and appealing to me”,

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. [6]

one who has gone forth should frequently reflect on this.

“Kammassakomhi, kammadāyādo, kammayoni,

“It is actions that I own, it is actions that I am heir to, it is actions that I am born from,

kammabandhu, kammaṭṭisaraṇo -

actions are my kinsfolk, actions are my refuge -

yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā,

whatever actions I perform, whether good or bad,

tassa dāyādo bhavissāmi” ti,

to that I will be the heir”,

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. [7]

one who has gone forth should frequently reflect on this.

¹ CBhp, PPV2: *ajjhūpagato*

“Katham bhūtaṃ me rattiṃdivā vītipatantī?” ti

“In what way do the nights and days pass for me?”

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. [8]

one who has gone forth should frequently reflect on this.

“Kacci nu kho haṃ suññāgāre abhiramāmī?” ti

“Do I delight in empty places?”

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. [9]

one who has gone forth should frequently reflect on this.

“Atthi nu kho me uttarimanussadhammā -

“Has a state beyond (ordinary) human beings -

alam-ariyañāṇadassanaviseso - adhigato?

the distinction of what is truly noble knowledge and seeing - been attained by me?

Sohaṃ pacchime kāle sabrahmacārīhi puṭṭho,

Will I at the end, when questioned by my companions in the spiritual life,

na mañku bhavissāmī?” ti

not be embarrassed?”

pabbajitena abhiṇhaṃ paccavekkhitabbaṃ. [10]

one who has gone forth should frequently reflect on this.

Ime kho bhikkhave dasadhammā,

These are the ten things, monks,

pabbajitena abhiṇhaṃ paccavekkhitabbā” ti.

that one who has gone forth should frequently reflect on.”

Idam-avoca Bhagavā,

The Gracious One said this,

attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

and those monks were uplifted and greatly rejoiced in the Gracious One’s words.

7. Mahāmaṅgalasuttam The Discourse on the Great Blessings

Introductory Verses

Yaṃ maṅgalaṃ dvādasasu cintayīmsu sadevakā,
What a blessing is was thought about by gods and men for twelve (years),

sotthānaṃ nādhigacchanti; aṭṭhatīṃsañ-ca maṅgalaṃ
but they did not attain (true) safety; the thirty-eight blessings

desitaṃ devadevena sabbapāpavināsaṇaṃ.
which were preached by the god of gods make all that is bad perish.

Sabbalokahitathāya parittaṃ taṃ bhaṇāmahe.¹
For the whole world's benefit and welfare we will recite that safeguard.

The Safeguard

Evaṃ me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyā viharati
at one time the Gracious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika's grounds in Jeta's Wood.

Atha kho aññatarā devatā abhikkantāya rattiyā,
Then a certain god, towards the end of the night,

abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā,
having lit up the whole of Jeta's Wood with his surpassing beauty,

yena Bhagavā tenupasaṅkami,
approached the Gracious One,

upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekam-antaṃ aṭṭhāsi.
and after approaching and worshipping the Gracious One, he stood on one side.

Ekam-antaṃ ʾhitā kho sā devatā Bhagavantaṃ gāthāya ajjhabhāsi:
While standing on one side that god addressed the Gracious One with a verse:

“Bahū devā manussā ca maṅgalāni acintayūṃ
“Many are the gods and the men who have thought about the blessings

ākaṅkhamānā sotthānaṃ: brūhi maṅgalaṃ-uttamaṃ.” [1]
hoping for safety: now please say what is the supreme blessing.”

¹ CBhp: *mangalam tam bhaṇāmahe*

“Asevanā ca bālānaṃ, paṇḍitānaṃ-ca sevanā,
“Not associating with fools, but associating with the wise,

pūjā ca pūjanīyānaṃ: etaṃ maṅgalam-uttamaṃ. [2]
honouring those worthy of honour: this is the supreme blessing.

Paṭirūpadesavāso ca, pubbe ca katapuññatā,
Living in a suitable place, formerly having done good deeds,

attasammāpaṇidhi ca: etaṃ maṅgalam-uttamaṃ. [3]
aspiring in a right way oneself: this is the supreme blessing.

Bāhusaccaṃ-ca sippaṃ-ca, vinayo ca susikkhito,
Having great learning and craft, and being disciplined and well trained,

subhāsītā ca yā vācā: etaṃ maṅgalam-uttamaṃ. [4]
and whatever words are well spoken: this is the supreme blessing.

Mātāpitu-upaṭṭhānaṃ, puttadārassa saṅgaho,
Attendance on one's mother and father, looking after one's wife and children,

anākulā ca kammantā: etaṃ maṅgalam-uttamaṃ. [5]
with works that are not agitating: this is the supreme blessing.

Dānaṃ-ca Dhammacariyā ca, ñātakānaṃ-ca saṅgaho,
Giving, and living by the Dhamma, and looking after one's relatives,

anavajjāni kammāni: etaṃ maṅgalam-uttamaṃ. [6]
(performing) actions that are blameless: this is the supreme blessing.

Ārati virati pāpā, majjapānā ca saññamo,
Abstinence, avoidance of bad deeds, restraint from intoxicating drink,

appamādo ca dhammesu: etaṃ maṅgalam-uttamaṃ. [7]
being heedful regarding (all) things: this is the supreme blessing.

Gāravo ca nivāto ca, santuṭṭhī ca kataññutā,
Having respect, being humble, being satisfied and grateful,

kālena Dhammasavaṇaṃ: etaṃ maṅgalam-uttamaṃ. [8]
listening to Dhamma at the right time: this is the supreme blessing.

Khantī ca sovacassatā, samaṇānaṃ-ca dassanaṃ,
Being patient and easily spoken to, seeing ascetics,

kālena Dhammasākacchā: etaṃ maṅgalam-uttamaṃ. [9]
discussing Dhamma at the right time: this is the supreme blessing.

Tapo ca brahmacariyaṃ-ca, ariyasaccānadassanaṃ,
Austere, living spiritually, insight into the noble truths,

nibbānasacchikiriyā ca: etaṃ maṅgalam-uttamaṃ. [10]
the experience of Nibbāna: this is the supreme blessing.

Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati,

He whose mind does not waver, when it is touched by things of this world,

asokaṃ virajaṃ khemaṃ: etaṃ maṅgalaṃ-uttamaṃ. [11]

(being) griefless, dustless, and secure: this is the supreme blessing.

Etādisāni katvāna, sabbattha-m-aparājitā,

Having done as here directed, they are undefeated everywhere,

sabbattha sotthiṃ gacchanti: taṃ tesaṃ maṅgalaṃ-uttamaṃ”-ti. [12]

they go everywhere in safety: for them this is the supreme blessing.”

8. Ratanasuttaṃ The Discourse on the Treasures

Introductory Verses

Koṭisatasahassesu cakkavālesu devatā

The gods in the ten hundred thousand million universes

yassāṇaṃ patigaṇhanti yañ-ca Vesāliyaṃ pure,

accepted that order (given) in the city of Vesāli,

rogāmanussadubbhikkha sambhūtaṃ tividhaṃ bhayaṃ -

and disease, non-human beings, and famine the threefold fear that had arisen -

khippam-antaradhāpesi, parittaṃ taṃ bhaṇāmahe.

was quickly brought to an end, we will recite that safeguard.

The Safeguard

Yānīdha bhūtāni samāgatāni, bhumāni vā yāni va antalikkhe,

Whatever beings have come together here, whether of the earth or in the firmament,

sabbe va bhūtā sumanā bhavantu, atho pi sakkacca suṇantu bhāsitaṃ. [1]

may the minds of all those beings be happy, and may they listen carefully to what is said.

Tasmā hi bhūtā nisāmetha sabbe, mettaṃ karotha mānusiyaṃ pajāya,

Therefore, all of you beings, be attentive, be friendly towards this generation of men,

divā ca ratto ca haranti ye baliṃ, tasmā hi ne rakkhatha appamattā. [2]

they who bring offerings by day and by night, therefore, being heedful, you must protect them.

Yaṃ kiñci vittaṃ - idha vā hurāṃ vā saggesu vā - yaṃ ratanaṃ paṇītaṃ

Whatever riches there are - here or elsewhere or in the heavens - that excellent treasure

na no samaṃ atthi Tathāgatena, idam-pi Buddhhe ratanaṃ paṇītaṃ:

is not equal unto the Realised One, this excellent treasure is in the Buddha:

etena saccena suvatthi hotu! [3]

by virtue of this truth may there be safety!

Khayaṃ virāgaṃ amataṃ paṇītaṃ, yad-ajjhagā Sakyamunī samāhito,

(Pollutants') end, dispassion, deathlessness, excellence: which the concentrated Sakyā sage attained,

na tena dhammena samatthi kiñci, idam-pi Dhamme ratanaṃ paṇītaṃ:

there is nothing that is equal to that state, this excellent treasure is in the Dhamma:

etena saccena suvatthi hotu! [4]

by virtue of this truth may there be safety!

Yam-Buddhaseṭṭho parivaṇṇayī suciṃ, samādhim-ānantarikañ-ñam-āhu,

That which the Buddha, the Great One, praised as pure, the concentration said to have prompt (result),

samādhinā tena samo na vijjati, idam-pi Dhamme ratanaṃ paṇītaṃ:
no equal to that concentration is found, this excellent treasure is in the Dhamma:

etena saccena suvatthi hotu! [5]
by virtue of this truth may there be safety!

Ye puggalā aṭṭha sataṃ pasatthā, cattāri etāni yugāni honti,
Those eight individuals praised by the good, there are these four pairs (of individuals),

te dakkhiṇeyyā Sugatassa sāvakā, etesu dinnāni mahapphalāni,
those disciples of the Fortunate One are worthy of gifts, those things that have been given to them have great fruit,

idam-pi Saṅghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [6]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Ye suppayuttā manasā daḥhena, nikkāmino Gotamasāsanamhi,
Those who have firm and devoted minds, without sense desire in Gotama's dispensation,

te pattipattā amataṃ vigayha, laddhā mudhā nibbutiṃ bhuñjamānā,
those who have attained, and entered the deathless, are enjoying emancipation, gained for free,

idam-pi Saṅghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [7]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Yathindakhīlo paṭhaviṃ sito siyā, catubbhi vātehi asampakampiyo,
Just as a locking post stuck fast in the earth does not waver on account of the four winds,

Tathūpamaṃ sappurisaṃ vadāmi, yo ariyasaccāni avecca passati,
in the same way, I say, is the true person, the one who sees the noble truths completely,

idam-pi Saṅghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [8]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Ye ariyasaccāni vibhāvayanti, gambhīrapaññaena sudesitāni,
Those who clearly distinguish the noble truths, which were well preached by the one with deep wisdom,

kiñcāpi te honti bhusappamattā na te bhavaṃ aṭṭhamaṃ ādiyanti,
however great they become in heedlessness still they do not take up an eighth existence,

idam-pi Saṅghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [9]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Sahā vassa dassanasampadāya tayassu dhammā jahitā bhavanti:
With his attainment of (liberating) insight there are a triad of things that are given up:

Sakkāyadiṭṭhi vicikicchitañ-ca, sīlabbataṃ vāpi yad-atthi kiñci.
embodiment view, uncertainty, and whatever (grasping at) virtue and practices there is.

Catūhapāyehi ca vippamutto, cha cābhiṭṭhānāni abhabbo kātuṃ,
He is free from (rebirth in) the four lower worlds, he is incapable of the six great crimes.

idam-pi Saṅghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [10]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Kiñcāpi so kammaṃ karoti pāpakaṃ kāyena vācā uda cetasā vā,
Whatever bad action there is that he performs by way of body, or of speech, or of mind,

abhabbo so tassa paṭicchādāya, abhabbatā diṭṭhapadassa vuttā,
he is incapable of covering it up, this incapacity is said of one who has seen the state (of peace),

idam-pi Saṅghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [11]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

Vanappagumbe yathā phussitagge gimhānamāse paṭhamasmiṃ gimhe,
Just like a tall woodland tree crowned with blossom in the summer months, in the early summer,

Tathūpamaṃ Dhammavaraṃ adesayī, Nibbānagāmiṃ paramaṃhitāya,
in the same way he preached the Dhamma which is best, which goes to Nibbāna, the highest benefit,

idam-pi Buddhē ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [12]
this excellent treasure is in the Buddha: by virtue of this truth may there be safety!

Varo varaññū varado varāharo, anuttaro Dhammavaraṃ adesayī.
The best one, knowing the best, giving the best, brought the best, brought the best, unsurpassed he preached the best Dhamma.

idam-pi Buddhē ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [13]
this excellent treasure is in the Buddha: by virtue of this truth may there be safety!

Khīṇaṃ purāṇaṃ navāṃ natthi sambhavaṃ, virattacittā āyatike bhavasmiṃ,
The old is destroyed, and nothing new is produced, (their) minds are unexcited by future rebirth,

te khīṇabījā avirūhicchanda, nibbanti dhīrā yathāyam-padīpo,
they have destroyed the seeds, and have no desire for growth, the wise are still, just as this lamp (is still),

idam-pi Saṅghe ratanaṃ paṇītaṃ: etena saccena suvatthi hotu! [14]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

(Spoken by Sakka, lord of the gods:)

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe,
Whatever beings have come together here, whether of the earth or in the firmament,

Tathāgataṃ devamanussapūjitaṃ, Buddhaṃ namassāma suvatthi hotu! [15]
the Realised One is revered by gods and men, we honour the Buddha - may there be safety!

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe,
Whatever beings have come together here, whether of the earth or in the firmament,

Tathāgataṃ devamanussapūjitaṃ, Dhammaṃ namassāma suvatthi hotu! [16]
the Realised One is revered by gods and men, we honour the Dhamma - may there be safety!

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe,
Whatever beings have come together here, whether of the earth or in the firmament,

Tathāgataṃ devamanussapūjitaṃ, Saṅghaṃ namassāma suvatthi hotu! [17]
the Realised One is revered by gods and men, we honour the Saṅgha - may there be safety!

9. Karaṇīyamettasuttaṃ The Discourse on how Friendliness Meditation should be Done

Introductory Verses

Yassānubhāvato yakkhā neva dassenti bhīmsanaṃ,
Because of the power of that (safeguard) the yakkhas could not make fearful (sights) appear,

yamhi ve cānuyuñjanto¹ rattim divam-antandito²
by practising that diligently night and day

sukhaṃ supati sutto ca pāpaṃ kiñci na passati -
he sleeps happily, and while sleeping does not see anything bad -

evam-ādiguṇopetaṃ, parittaṃ taṃ bhaṇāmahe.
it is endowed with such qualities, we will recite that safeguard.

The Safeguard

Karaṇīyam-atthakusalena, yan-taṃ santaṃ padaṃ abhisamecca:
What should be done by one skilled in goodness, who has comprehended the state of peace:

sakko ujū ca sūjū ca, suvaco cassa mudu anatimānī, [1]
he ought to be able, straight, and upright, easy to speak to, meek, without conceit,

santussako ca subharo ca, appakicco ca sallahukavutti,
satisfied (with little), easy to support, free from duties, and light in living,

santindriyo ca nipako ca, appagabbho kulesu ananugiddho, [2]
with faculties at peace, prudent, not forward, and greedless among the families,

na ca khuddaṃ samācare kiñci yena viññū pare upavadeyyuṃ.
he should not do the slightest thing whereby others who are wise might find fault (with him).

“Sukhino vā khemino hontu, sabbe sattā bhavantu sukhittā! [3]
“(May all beings) be happy and secure, may all beings in their hearts be happy!

Ye keci pāṇabhūtatti tasā vā thāvarā vā anavasesā,
Whatsoever breathing beings there are - trembling, firm, or any other (beings),

dīghā vā ye mahantā vā, majjhimā rassakāṇukathulā, [4]
whether they be long or great, of middle (size), short, tiny, or of compact (body),

diṭṭhā vā ye ca addiṭṭhā, ye ca dūre vasanti avidūre,
those who are seen, and those who are unseen, those who live far away, those who are near,

bhūtā vā sambhavesī vā sabbe sattā bhavantu sukhittā!” [5]
those who are born, and those who still seek birth may all beings in their hearts be happy!”

¹ CBhp: *yamhī ve cāyunuñjanto*; MPP: *yamhi ce vānuyuñjanto*

² CBhp: *rattim divam-atamandito*

Na paro paraṃ nikubbetha, nātimaññetha katthaci naṃ kañci,
No one should cheat another, nor should he despise anyone wherever he is,

byārosanā paṭighasaññā nāññam-aññassa dukkham-iccheyya. [6]
he should not long for suffering for another because of anger or resentment.

Mātā yathā niyaṃ puttaṃ āyusā ekaputtam-anurakkhe,
In the same way as a mother would protect her child, her only child, with her life,

evam-pi sabbabhūtesu mānasam bhāvaye aparimāṇam. [7]
so too towards all beings one should develop the measureless thought (of friendliness).

Mettañ-ca sabbalokasmiṃ mānasam bhāvaye aparimāṇam,
Towards the entire world he should develop the measureless thought of friendliness,

uddham adho ca tiriyañ-ca, asambādham averam asapattaṃ. [8]
above, below, and across (the middle), without barriers, hate, or enmity.

Tiṭṭham caraṃ nisinno vā, sayāno vā yāvatassa vigatamiddho,
Standing, walking, sitting, lying, for as long as he is without torpor,

etaṃ satim adhiṭṭheyya, brahmam-etaṃ vihāram idha-m-āhu. [9]
he should be resolved on this mindfulness, for this, they say here, is the (true) spiritual life.

Diṭṭhiñ-ca anupagamma, sīlavā dassanena sampanno,
Without going near a (wrong) view, virtuous, and endowed with (true) insight,

kāmesu vineyya gedham, na hi jātu gabbhaseyyam punar-etī ti. [10]
having removed greed towards sense pleasures, he does not come to lie in a womb again.

10. Khandhaparittam The Safeguard of the Constituent Groups (of Mind & Body)

Introductory Verses

Sabbāsivisajātīnaṃ dibbamantāgadaṃ viya,
To all kinds of poisonous snakes it is like the medicine of a divine charm,

yaṃ nāsesi viṣaṃ ghoraṃ sesaṃ cāpi parissayaṃ.
it destroyed terrible poisons and all other dangers.

Āṇakkhettamhi¹ sabbattha, sabbadā sabbapāṇinaṃ,
In this order's domain, (which is) everywhere, always, for all living creatures,

sabbaso pi vināseti, parittam taṃ bhaṇāmahe.
it thoroughly destroys (all dangers), we will recite that safeguard.

The Safeguard

Evam me sutam:
Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati
at one time the Gracious One was dwelling near Sāvattihī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika's grounds in Jeta's Wood.

Tena kho pana samayena Sāvattiyam
Then at that time near Sāvattihī

aññataro bhikkhu ahinā daṭṭho kālakato hoti.
a certain monk was bitten by a snake and died.

Atha kho sambahulā² bhikkhū yena Bhagavā tenupasaṅkamimsu,
Then a great many monks approached the Gracious One,

upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdimsu.
and after approaching and worshipping the Gracious One, they sat down on one side.

Ekam-antaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad-avocum:
While sitting on one side those monks said this to the Gracious One:

“Idha bhante Sāvattiyam,
“Here, reverend Sir, near Sāvattihī,

aññataro bhikkhu ahinā daṭṭho kālakato” ti.
a certain monk has been bitten by a snake and has died”.

¹ CBhp: *Āṇākhettamhi*

² PPV2: *sabbahulā* ??

“Na ha nūna so bhikkhave bhikkhu

“Surely, monks, that monk did not

cattāri ahirājakulāni mettena cittena phari.

suffuse the four royal families of snakes with a mind (full of) friendliness.

Sace hi so bhikkhave bhikkhu cattāri ahirājakulāni mettena cittena phareyya

For if, monks, that monk had suffused the four royal families of snakes with a mind (full of) friendliness

na hi so bhikkhave bhikkhu ahinā daṭṭho kālaṃ kareyya.

then that monk, monks, would not have been bitten by a snake and died.

Katamāni cattāri ahirājakulāni?

Who are the four royal families of snakes?

Virūpakkaṃ ahirājakulaṃ,

The Virūpakka royal family of snakes,

Erāpathaṃ ahirājakulaṃ,

the Erāpatha royal family of snakes,

Chabyāputtaṃ ahirājakulaṃ,

the Chabyāputta royal family of snakes,

Kaṇhāgotamaṃ ahirājakulam.

the Kaṇhāgotamaka royal family of snakes.

Na ha nūna so bhikkhave bhikkhu

Surely, monks, that monk did not

imāni cattāri ahirājakulāni mettena cittena phari.

suffuse these four royal families of snakes with a mind (full of) friendliness.

Sace hi so bhikkhave bhikkhu imāni cattāri ahirājakulāni

For if, monks, that monk had suffused these four royal families of snakes

mettena cittena phareyya,

with a mind (full of) friendliness,

na hi so bhikkhave bhikkhu ahinā daṭṭho kālaṃ kareyya.

then that monk, monks, would not have been bitten by a snake and died.

Anujānāmi bhikkhave,

I allow you, monks,

imāni cattāri ahirājakulāni mettena cittena pharituṃ,

to suffuse these four royal families of snakes with a mind (full of) friendliness,

attaguttiyā attarakkhāya attaparittāyā” ti.

to guard yourselves, to protect yourselves, to safeguard yourselves.”

Idam-avoca Bhagavā,
The Gracious One said this,

idaṃ vatvā Sugato athāparaṃ etad-avoca Satthā:
and after saying this, the Fortunate One, the Teacher, said something more:

“Virūpakkhehi me mettāṃ, mettāṃ Erāpathehi me,
“I am friendly with the Virūpakkhas, with the Erāpathas I am friendly,

Chabyāputtehi me mettāṃ, mettāṃ Kaṇhāgotamakehi ca. [1]
I am friendly with the Chabyāputtas, and friendly with the Kaṇhāgotamakas.

Apādadehi me mettāṃ, mettāṃ dipādadehi me,
I am friendly with those without feet, with those with two feet I am friendly,

catuppadehi¹ me mettāṃ, mettāṃ bahuppadehi me. [2]
I am friendly with those with four feet, with those with many feet I am friendly.

Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dipādako,
May the one without feet not hurt me, may the one with two feet not hurt me,

mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado. [3]
may the one with four feet not hurt me, may the one with many feet not hurt me.

Sabbe sattā, sabbe paṇā, sabbe bhūtā ca kevalā,
May all beings, all living creatures, all who are born, in their entirety,

sabbe bhadraṇi passantu, mā kañci pāpam-āgamā. [4]
may all see prosperity, may nothing bad come to anyone.

Appamāṇo Buddho!
The Buddha is measureless!

Appamāṇo Dhammo!
The Dhamma is measureless!

Appamāṇo Saṅgho!
The Saṅgha is measureless!

Pamāṇavantāni sirimsapāni,
Measurable are creeping things,

ahivicchikā, satapadī, uṇṇānābhi, sarabhū, mūsikā.
(such as) snakes, scorpions, centipedes, spiders, lizards, and rats.

Katā me rakkhā, katā me parittā, paṭikkamantu bhūtāni!
I have made this protection, I have made this safeguard, may (all these) beings go away!

Sohaṃ namo Bhagavato, namo sattannaṃ Sammāsambuddhānaṃ”-ti.
I revere the Gracious One, I revere the seven Perfect Sambuddhas.”

¹ CBhp: *catuppādehi*

11. **Mettānisaṃsasuttam¹** **The Discourse on the Advantages of Friendliness Meditation**

Introductory Verse

Aggikkhandhopamaṃ sutvā jātasamvegabhikkhunam

To the monks who felt a sense of urgency after hearing the simile on the mass of fire

assādatthāya desesi yaṃ parittam Mahāmuni.

the Great Sage preached this safeguard, for their welfare and satisfaction.

Sabbalokahitathāya parittam tam bhaṇāmahe.

For the whole world's welfare and benefit we will recite that safeguard.

The Safeguard

Evam me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati

at one time the Gracious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Tatra kho Bhagavā bhikkhū āmantesi:

There it was that the Gracious One addressed the monks, saying:

“Bhikkhavo!” ti, “Bhadante!” ti te bhikkhū Bhagavato paccassosum,

“Monks!”, “Reverend Sir!” those monks replied to the Gracious One,

Bhagavā etad-avoca:

and the Gracious One said this:

“Mettāya bhikkhave cetovimuttiyā,

“Monks, from the freedom of mind by friendliness meditation,

āsevitāya, bhāvitāya, bahulikatāya, yānikatāya,²

when practised, developed, made much of, carried on,

vatthukatāya, anuṭṭhitāya, paricitāya, susamāradhāya,

established, maintained, augmented, and properly instigated,

ekādasānisaṃsā pāṭikaṅkhā.

eleven advantages are to be expected.

Katame ekādasā?

What are the eleven?

¹ CBhp: *Mettāsuttam*

² CBhp: *yānikatāya*

Sukhaṃ supati, [1]

He sleeps happily,

sukhaṃ paṭibujjhati, [2]

he wakes up happily,

na pāpakaṃ supinaṃ passati, [3]

he does not see bad dreams,

manussānaṃ piyo hoti, [4]

he is dear to human beings,

amanussānaṃ piyo hoti, [5]

he is dear to non-human beings,

devatā rakkhanti, [6]

the gods protect him,

nāssa aggi vā visaṃ vā satthaṃ vā kamati, [7]

neither fire, poison, or sword can affect him,

tuvataṃ¹ cittaṃ samādhiyati, [8]

he can concentrate his mind quickly,

mukhavaṇṇo vippasīdati, [9]

his complexion becomes clear,

asammūlho kālaṃ karoti, [10]

he dies unbewildered,

uttariṃ appaṭivijjhanto Brahmaloḷkūpago hoti. [11]

and if he penetrates no further, he will (at least) go to the Brahma world.

Mettāya bhikkhave cetovimuttiyā,

Monks, from the freedom of mind by friendliness meditation,

āsevitāya, bhāvitāya,² bahulīkatāya, yānikatāya,³

when practised, developed, made much of, carried on,

vatthukatāya, anuṭṭhitāya, paricitāya, susamāradhāya,

established, maintained, augmented, and properly instigated,

ime ekādasānisamsā pāṭikaṅkhā” ti.

there are these eleven advantages to be expected.”

Idam-avoca Bhagavā,

The Gracious One said this,

attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

and those monks were uplifted and greatly rejoiced in the Gracious One’s words.

¹ PPV2: *tuvataṃ*

² CBhp: omit *bhāvitāya* (presumably by mistake)

³ CBhp: *yānikatāya*

12. Mittānisamsam¹ The Advantages of Friendship

Introductory Verse

Pūrento Bodhisambhāre Nātho Temiyajātiyaṃ

While fulfilling the conditions for Awakening the Lord, in his birth as Temiya,

mittānisamsam yaṃ āha Sunandaṃ nāma sārathim.

spoke on the advantages of friendship to his charioteer named Sunanda.

Sabbalokahitathāya parittam taṃ bhaṇāmahe.

For the whole world's welfare and benefit we will recite that safeguard.

The Safeguard

Pahūtabhakkho bhavati vippavuttho sakā gharā,

He has an abundance of food (even) when away from his home,

bahū naṃ upajīvanti, yo mittānaṃ na dūbhati. [1]

many live depending on him, he who does no wrong to his friends.

Yaṃ yaṃ janapadaṃ yāti, nigame rājadhāniyo,

Whatever country he goes to, in a town or a king's capital,

sabbattha pūjito hoti, yo mittānaṃ na dūbhati. [2]

everywhere (he goes) he is honoured, he who does no wrong to his friends.

Nāssa corā pasahanti, nātimaññeti khattiyo,

Thieves do not overpower him, nobles do not despise him,

sabbe amitte tarati, yo mittānaṃ na dūbhati. [3]

he overcomes all enemies, he who does no wrong to his friends.

Akkuddho sagharam eti, sabhāya paṭinandito,

without anger he comes to his home, he is welcome in public halls,

ñātinaṃ uttamo hoti, yo mittānaṃ na dūbhati. [4]

he is the best of relatives, he who does no wrong to his friends.

Sakkatvā sakkato hoti, garu hoti sagāravo,

After greeting, he is greeted, respectable, he is respected,

vaṇṇakittibhato hoti, yo mittānaṃ na dūbhati. [5]

he enjoys splendour and renown, he who does no wrong to his friends.

Pūjako labhate pūjaṃ, vandako paṭivandanaṃ,

Honourable, he receives honour, worshipful, he is worshipped,

yaso kittiṅ-ca pappoti, yo mittānaṃ na dūbhati. [6]

he acquires repute and renown, he who does no wrong to his friends.

¹ CBhp: *Mettānisamsam*; PPV: *Mittānisamsasuttam*

Aggi yathā pajjalati, devatā va virocati,
Just like a fire he shines forth, he is as brilliant as a god,

siriyā ajahito hoti, yo mittānaṃ na dūbhati. [7]
he is not abandoned by good luck, he who does no wrong to his friends.

Gāvo tassa pajāyanti, khetto vuttaṃ virūhati,
His cows are productive for him, what is sown in his fields grows up,

puttānaṃ phalam-asnāti, yo mittānaṃ na dūbhati. [8]
he enjoys the boon of children, he who does no wrong to his friends.

Darito pabbatāto vā, rukkhato patito naro,
Whether that man has fallen from a cleft, a mountain, or a tree,

cuto patiṭṭhaṃ labhati, yo mittānaṃ na dūbhati. [9]
while falling, he receives support, he who does no wrong to his friends.

Virūḷhamūlasantānaṃ nigrodham-iva māluto,
As the wind (cannot overpower) a banyan tree which has roots well grown,

amittā nappasahanti yo mittānaṃ na dūbhati. [10]
(so) enemies cannot overpower he who does no wrong to his friends.

13. Moraparittam̃ The Peacock's Safeguard

Introductory Verses

Pūrento Bodhisambhāre nibbatta morayoninam̃.

While fulfilling the conditions for Awakening he was born from a peahen's womb.

Yena samvihitārakkham̃ Mahāsattam̃ vane carā

As the Great Being was protected with (a safeguard) the forest dwellers

cirassam̃ vāyamantā pi, neva sakkhimsu gaṇhitum̃.

were unable to catch him, though they endeavoured for a long time.

“Brahmamantan”-ti akkhātam̃, parittam̃ tam̃ bhaṇāmahe.

It is declared to be “Brahma's Charm”, we will recite that safeguard.

The Safeguard

“Udetayam̃ Cakkhumā ekarājā,

“That One who gives Vision, the sole king, comes up,

harissavaṇṇo paṭhavippabhāso,

he is golden coloured, he enlightens the earth,

tam̃ tam̃ namassāmi harissavaṇṇam̃ paṭhavippabhāsam̃,

therefore I revere the golden coloured one, who enlightens the earth,

tayajja guttā viharemu divasam̃. [1]

guarded by you today, we will live out the day.

Ye brāhmaṇā vedagū sabbadhamme

° I revere those brahmins who have true understanding

te me namo - te ca maṃ pālayantu!

of all things - may they keep watch over me!

Namatthu Buddhānam̃! Namatthu Bodhiyā!

Revere the Buddhas! Revere Awakening!

Namo Vimuttānam̃! Namo Vimuttiyā!” [2]

Reverence to the Free! Reverence to Freedom!”

Imam̃ so parittam̃ katvā moro carati esanā.

After making this safeguard the peacock roams about seeking (for food).

“Apetayaṃ Cakkhumā ekarājā,

“That One who gives Vision, the sole king, goes down,

harissavaṇṇo paṭhavippabhāso,

he is golden coloured, he enlightens the earth,

taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ,

therefore I revere the golden coloured one, who enlightens the earth,

tayajja guttā viharemu rattim. [3]

guarded by you today, we will live out the night.

Ye brāhmaṇā vedagū sabbadhamme

° I revere those brahmins who have true understanding

te me namo - te ca maṃ pālayantu!

of all things - may they keep watch over me!

Namatthu Buddhānaṃ! Namatthu Bodhiyā!

Revere the Buddhas! Revere Awakening!

Namo Vimuttānaṃ! Namo Vimuttiyā!”

Reverence to the Free! Reverence to Freedom!”

Imaṃ so parittaṃ katvā moro vāsam-akappayī ti. [4]

After making this safeguard the peacock dwells on (without fear).

14. Candaparittam The Moon's Safeguard

Introductory Verse

Rāhunā¹ gahito Cando, mutto yassānubhāvato,
The Moon, who was seized by Rāhu, was released by that (safeguard's) power,

sabbaveribhayam nāsam parittam tam bhaṇāmahe.
the destruction of fear of all foes we will recite that safeguard.

The Safeguard

Evaṃ me sutam:

Thus I have heard:

ekam samayam Bhagavā Sāvattiyam viharati
at one time the Gracious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika's grounds in Jeta's Wood.

Tena kho pana समयena Candimā devaputto
Then at that time the Moon god

Rāhunā asurindena gahito hoti.
was seized by the asura lord Rāhu.

Atha kho Candimā devaputto Bhagavantam anussaramāno,
Then the Moon god, recollecting the Gracious One,

tāyam velāyam imam gātham abhāsi:
on that occasion recited this verse:

“Namo te Buddhavīratthu, vipparamuttosi sabbadhi!”²
“Reverence to you, Buddha-hero, you who are free in every way!

Sambādhapaṭipannosmi tassa me saraṇam bhavā” ti. [1]
I am being obstructed therefore please be a refuge to me.”

Atha kho Bhagavā Candimam devaputtam ārabha
Then, with reference to the Moon god, the Gracious One

Rāhum asurindam gāthāya ajjhabhāsi:
addressed the asura lord Rāhu with a verse:

¹ PPV, PPV2: *Rāhuno*

² PPV: *sabbadhī*

“Tathāgataṃ Arahantaṃ, Candimā saraṇaṃ gato,
“To the Realised One, the Worthy One, the Moon has gone for refuge,

Rāhu Candaṃ pamañcassu! Buddhā lokānukampakā” ti. [2]
you must release the Moon, Rāhu! (For) the Buddhas pity the world.”

Atha kho Rāhu asurindo Candimaṃ devaputtaṃ muñcivā,
Then the asura lord Rāhu, having released the Moon god,

taramānarūpo yena Vepacitti asurindo tenupasaṅkami,
hurriedly approached the asura lord Vepacitti,

upasaṅkamitvā saṃviggo lomahaṭṭhajāto, ekam-antaṃ aṭṭhāsi.
and after approaching, anxious, and horrified, he stood on one side.

Ekam-antaṃ ʈhitaṃ kho
While he was standing on one side

Rāhuṃ asurindaṃ Vepacitti asurindo gāthāya ajjhabhāsi:
the asura lord Vepacitti addressed the asura lord Rāhu with a verse:

“Kin-nu santaramāno va Rāhu Candaṃ pamañcasi?
“Why did you so hurriedly release the Moon god, Rāhu?

Saṃviggārūpo āgamma kin-nu bhīto va tiṭṭhasī?” ti. [3]
After coming (here) why do you stand (there) like someone anxious and frightened?”

“Sattadhā me phale muddhā, jīvanto na sukhaṃ labhe,
“My head will split into seven, while living I will have no happiness,

- Buddhagāthābhigītomhi no ce muñceyya Candiman”-ti. [4]
- I am one to whom the Buddha has chanted a verse if I do not release the Moon.”

15. Suriyaparittam The Sun's Safeguard

Introductory Verse

Suriyo Rāhugahito, mutto yassānubhāvato,
The Sun, who was seized by Rāhu, was released by that (safeguard's) power,

sabbaveribhayaṃ nāsaṃ parittam taṃ bhaṇāmahe.
the destruction of fear of all foes we will recite that safeguard.

The Safeguard

Evaṃ me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati
at one time the Gracious One was dwelling near Sāvattihī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika's grounds in Jeta's Wood.

Tena kho pana samayena Suriyo devaputto
Then at that time the Sun god

Rāhunā asurindena gahito hoti.
was seized by the asura lord Rāhu.

Atha kho Suriyo devaputto Bhagavantam anussaramāno,
Then the Sun god, recollecting the Gracious One,

tāyam velāyam imam gātham abhāsi:
on that occasion recited this verse:

“Namo te Buddhavīratthu, vipparamuttosi sabbadhi!”¹
“Reverence to you, Buddha-hero, you who are free in every way!

Sambādhapaṭipannosmi tassa me saraṇam bhavā” ti. [1]
I am being obstructed therefore please be a refuge to me.”

Atha kho Bhagavā Suriyam devaputtam ārabha
Then, with reference to the Sun god, the Gracious One

Rāhuṃ asurindaṃ gāthāya ajjhabhāsi:
addressed the asura lord Rāhu with a verse:

¹ PPV: *sabbadhī*

“Tathāgataṃ Arahaṇtaṃ, Suriyo saraṇaṃ gato,
“To the Realised One, the Worthy One, the Sun has gone for refuge,

Rāhu Suriyaṃ pamañcassu! Buddhā lokānukampakā.¹ [2]
you must release the Sun, Rāhu! (For) the Buddhas pity the world.

Yo andhakāre tasmai pabhaṅkaro, verocano maṇḍalī uggatejo,
He who, in complete darkness, is a light-maker, who is brilliant, a great circle of fire,

mā Rāhu gilī caraṃ antalikkhe! Pajāṃ mama Rāhu pamañca Suriyaṃ!”-ti, [3]
do not devour he who roams the sky, Rāhu! Release the Sun, who is my kinsman, Rāhu!”

Atha kho Rāhu asurindo Suriyaṃ devaputtaṃ muñcivā,
Then the asura lord Rāhu, having released the Sun god,

taramānarūpo yena Vepacitti asurindo tenupasaṅkama,
hurriedly approached the asura lord Vepacitti,

upasaṅkavitvā saṃviggo lomahaṭṭhajāto, ekam-antaṃ aṭṭhāsi.
and after approaching, anxious, and horrified, he stood on one side.

Ekam-antaṃ ṭhitaṃ kho
While he was standing on one side

Rāhuṃ asurindaṃ Vepacitti asurindo gāthāya ajjhabhāsi:
the asura lord Vepacitti recited this verse to the asura lord Rāhu:

“Kin-nu santaramāno va Rāhu Suriyaṃ pamañcasi?
“Why did you so hurriedly release the Sun god, Rāhu?

Saṃviggārūpo āgamma kin-nu bhīto va tiṭṭhasī?” ti. [4]
After coming (here) why do you stand (there) like someone anxious and frightened?”

“Sattadhā me phale muddhā, jīvanto na sukhaṃ labhe,
“My head will split into seven, while living I will have no happiness,

- Buddhagāthābhigītomi no ce muñceyya Suriyaṃ”-ti. [5]
- I am one to whom the Buddha has chanted a verse if I do not release the Sun.”

¹ MPP, PPV, PPV2: *lokānukampakā-ti*

16. Dhajaggaparittam Safeguard through the Top of a Banner

Introductory Verses

Yassānussaraṇenāpi antalikkhe pi pāṇino

By the recollection of that (safeguard) living creatures in the firmament

patiṭṭham-adhigacchanti, bhūmiyaṃ¹ viya sabbathā.

obtain complete support, just like (living creatures) everywhere on earth.

Sabbūpaddavajālamhā yakkhacorārisambhavā,

From the net of all adversity arising from yakkhas, thieves, and rivals,

gaṇanā na ca muttānaṃ, parittam taṃ bhaṇāmahe.

those who were released cannot be numbered, we will recite that safeguard.

The Safeguard

Evam me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyaṃ viharati

at one time the Gracious One was dwelling near Sāvattihī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Tatra kho Bhagavā bhikkhū āmantesi:

There it was that the Gracious One addressed the monks, saying:

“Bhikkhavo!” ti, “Bhadante!” ti te bhikkhū Bhagavato paccassosum,

“Monks!”, “Reverend Sir!” those monks replied to the Gracious One,

Bhagavā etad-avoca:

and the Gracious One said this:

“Bhūtapubbaṃ bhikkhave devāsurasāṅgāmo samūpabbūḷho ahoṣi.

“Formerly, monks, there was a massed battle between the gods and the asuras.

Atha kho bhikkhave Sakko devānamindo deve Tāvatiṃse āmantesi:

Then, monks, the lord of the gods Sakka addressed the Tāvatiṃsa gods, saying:

“Sace mārisā devānaṃ saṅgāmagatānaṃ

“If, dear Sirs, to the gods who have gone into battle

uppajjeyya bhayaṃ vā chambhitattam vā lomahaṃso vā,

there should arise fear, or terror, or horror,

mameva tasmiṃ samaye dhajaggam ullokeyyātha.

at that time you could look for the top of my banner.

¹ CBhp: *bhūmiyā*

Mamaṃ hi vo dhajaggam ullokayatam

For to those who look to the top of my banner

yam bhavissati bhayam va chambhitattam va, lomahaṃso va so pahiyissati.

whatever fear there may be, or terror, or horror, will be given up.

No ce me dhajaggam ullokeyyatha,

If you cannot look to the top of my banner,

atha Pajapatissa devarajassa dhajaggam ullokeyyatha.

then you could look for the top of the god-king Pajapati's banner.

Pajapatissa hi vo devarajassa dhajaggam ullokayatam

For to those who look to the top of the god-king Pajapati's banner

yam bhavissati bhayam va chambhitattam va, lomahaṃso va so pahiyissati.

whatever fear there may be, or terror, or horror, will be given up.

No ce Pajapatissa devarajassa dhajaggam ullokeyyatha,

If you cannot look to the top of the god-king Pajapati's banner,

atha Varuṇassa devarajassa dhajaggam ullokeyyatha.

then you could look for the top of the god-king Varuṇa's banner.

Varuṇassa hi vo devarajassa dhajaggam ullokayatam

For to those who look to the top of the god-king Varuṇa's banner

yam bhavissati bhayam va chambhitattam va, lomahaṃso va, so pahiyissati.

whatever fear there may be, or terror, or horror, will be given up.

No ce Varuṇassa devarajassa dhajaggam ullokeyyatha,

If you cannot look to the top of the god-king Varuṇa's banner,

atha Isanassa devarajassa dhajaggam ullokeyyatha.

then you could look for the top of the god-king Isana's banner.

Isanassa hi vo devarajassa dhajaggam ullokayatam

For to those who look to the top of the god-king Isana's banner

yam bhavissati bhayam va chambhitattam va, lomahaṃso va so pahiyissati.

whatever fear there may be, or terror, or horror, will be given up.

Tam kho pana bhikkhave Sakkassa va devanamindassa dhajaggam ullokayatam,

But, monks, to he who looks to the top of the lord of the gods Sakka's banner,

Pajapatissa va devarajassa dhajaggam ullokayatam,¹

or who looks to the top of the god-king Pajapati's banner,

Varuṇassa va devarajassa dhajaggam ullokayatam,

or who looks to the top of the god-king Varuṇa's banner,

¹ PPV2: this line is missing from the edition, by mistake.

Īsānassa vā devarājassa dhajaggaṃ ullokayataṃ,
or who looks to the top of the god-king Īsāna's banner,

yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā,
whatever fear there may be, or terror, or horror,

so pahīyethāpi no pi pahīyetha.
may be given up, and may not be given up.

Taṃ kissa hetu?
What is the reason for that?

Sakko bhikkhave devānamindo
The lord of the gods Sakka, monks,

avītarāgo avītadoso avītamoho, bhīrucchambhi utrāsi palāyi.¹
is not free from passion, is not free from hatred, is not free from delusion, being fearful, terrified,
scared, he ran away.

Ahañ-ca kho bhikkhave evaṃ vadāmi:
But I say this, monks:

Sace tumhākaṃ bhikkhave araññagātānaṃ vā,
If to you, monks, after going to the wilderness,

rukhamūlagātānaṃ vā, suññāgāragātānaṃ vā,
or to the root of a tree, or to an empty place,

uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā,
there should arise fear, or terror, or horror,

mameva tasmīṃ samaye anussareyyātha:
at that time you could recollect me thus:

“Iti pi so Bhagavā Arahaṃ Sammāsambuddho,
“Such is he, the Gracious One, the Worthy One, the Perfect Sambuddha,

vijjācaraṇasampanno Sugato lokavidū,²
the one endowed with understanding and good conduct, the Fortunate One, the One who
understands the worlds,

anuttaro purisadammasārathī,
the unsurpassed guide for those people who need taming,

Satthā devamanussānaṃ Buddho Bhagavā” ti.
the Teacher of gods and men, the Buddha, the Gracious One.”

Mamaṃ hi vo bhikkhave anussarataṃ
For, monks, to those who recollect me

yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati.
whatever fear there may be, or terror, or horror, will be given up.

¹ MPP: *bhīrucchambhī utrāsi palāyī-ti*; PPV, PPV2: *palāyī-ti*

² PPV2: *lokavidu*

No ce mañ anussareyyātha, atha Dhammañ anussareyyātha:

If you cannot recollect me, then recollect the Dhamma thus:

“Svākkhāto Bhagavatā Dhammo,

“The Dhamma has been well-proclaimed by the Gracious One,

sandiṭṭhiko, akāliko, ehipassiko, opanayiko,

it is visible, not subject to time, inviting inspection, onward leading,

paccattañ veditabbo viññūhī” ti.

and can be understood by the wise for themselves.”

Dhammañ hi vo bhikkhave anussaratañ

For, monks, to those who recollect the Dhamma

yañ bhavissati bhayañ vā chambhitattañ vā lomahañso vā so pahīyissati.

whatever fear there may be, or terror, or horror, will be given up.

No ce Dhammañ anussareyyātha, atha Sañghañ anussareyyātha:

If you cannot recollect the Dhamma, then recollect the Sañgha thus:

“Supaṭipanno Bhagavato sāvakaśaṅho,

“The Gracious One’s Sañgha of disciples are good in their practice,

ujupaṭipanno Bhagavato sāvakaśaṅho,

the Gracious One’s Sañgha of disciples are upright in their practice,

ñāyapaṭipanno Bhagavato sāvakaśaṅho,

the Gracious One’s Sañgha of disciples are systematic in their practice,

sāmīcipaṭipanno Bhagavato sāvakaśaṅho,

the Gracious One’s Sañgha of disciples are correct in their practice,

yad-idañ cattāri purisayugāni aṭṭha purisapuggalā,

that is to say, the four pairs of persons, the eight individual persons,

esa Bhagavato sāvakaśaṅho,

this is the Gracious One’s Sañgha of disciples,

āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaraṇīyo,

they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

anuttarañ puññakkhattañ lokassā” ti.

they are an unsurpassed field of merit for the world.”

Sañghañ hi vo bhikkhave anussaratañ

For, monks, to those who recollect the Sañgha

yañ bhavissati bhayañ vā chambhitattañ vā lomahañso vā so pahīyissati.

whatever fear there may be, or terror, or horror, will be given up.

Tañ kissa hetu?

What is the reason for that?

Tathāgato bhikkhave Arahañ Sammāsambuddho,

The Realised One, monks, the Worthy One, the Perfect Sambuddha,

vītarāgo, vītadoso, vītamoho, abhīru acchambhī¹ anutrāsi apalāyī” ti.

is free from passion, is free from hatred, is free from delusion, not being fearful, not terrified, not scared, he did not run away.”

Idam-avoca Bhagavā, idaṃ vatvā Sugato athāparam etad-avoca Satthā:

The Gracious One said this, and after saying this, the Fortunate One, the Teacher, said something more:

“Araññe rukkhamūle vā, suññāgāre va bhikkhavo,

“In the wilds, at the root of a tree, or in an empty place, monks,

anussaretha Sambuddhaṃ, bhayaṃ tumhāka’ no siyā. [1]

you must recollect the Sambuddha, and there will be no fear for you.

No ce Buddhaṃ sareyyātha, lokajetthaṃ narāsabhaṃ,

if you can’t remember the Buddha, the world’s elder, the man-bull,

atha Dhammaṃ sareyyātha, niyyānikaṃ sudesitaṃ. [2]

then you must remember the Dhamma, which leads out, which is well preached.

No ce Dhammaṃ sareyyātha, niyyānikaṃ sudesitaṃ,

If you can’t remember the Dhamma, which leads out, which is well preached,

atha Saṅghaṃ sareyyātha, puññakkhettaṃ anuttaraṃ. [3]

then you must remember the Saṅgha, which is an unsurpassed field of merit.

Evaṃ Buddhaṃ sarantānaṃ, Dhammaṃ Saṅghaṃ-ca bhikkhavo,

Thus for those who remember the Buddha, the Dhamma, or the Saṅgha, monks,

bhayaṃ vā chambhitattaṃ vā, lomahaṃso na hessatī” ti.² [4]

(there will be no) fear, or terror, there will be no horror.”

Paṭhamakabhāṇavāraṃ Niṭṭhitaṃ³
The First Recital is Finished

¹ MPP: *acchambhī*

² MPP: *hessati*, omit *ti*

³ MPP, CBhp, PPV2: *Paṭhamakabhāṇavāraṃ* (omit *niṭṭhitaṃ*).

Dutiyakabhāṇavāraṃ The Second Recital

17. Mahākassapattherabojjhaṅgaṃ¹ The Factor of Awakening Concerning the Elder Mahā Kassapa

Introductory Verse

Yaṃ Mahākassapatthero, parittaṃ Munisantikā²

° The elder Mahā Kassapa, having heard that safeguard

sutvā tasmim̐ khaṇe yeva ahosi nirupaddavo.

from the Sage, at that moment became free from adversity.

Bojjhaṅgabalaśamyuttaṃ, parittaṃ taṃ bhaṇāmahe.

It is about the strength of the factors of Awakening, we will recite that safeguard.

The Safeguard

Evam̐ me sutam̐:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Rājagahe viharati

at one time the Gracious One was dwelling near Rājagaha

Veḷuvane Kalandakanivāpe.

at the Squirrels' Feeding Place in Bamboo Wood.

Tena kho pana samayena āyasmā Mahākassapo

Then at that time venerable Mahā Kassapa

Pipphalīguhāyaṃ³ viharati, ābādhiko dukkhito bālḥagilāno.

was dwelling at the Pepper Cave, and was afflicted, suffering, and very sick.

Atha kho Bhagavā sāyanhasamayaṃ patisallānā vuṭṭhito,

Then the Gracious One, rising from seclusion in the evening time,

yenāyasmā Mahākassapo tenupasaṅkami,

approached venerable Mahā Kassapa,

upasaṅkamitvā paññatte āsane nisīdi.

and after approaching he sat down on the prepared seat.

Nisajja kho Bhagavā āyasmantaṃ Mahākassapaṃ etad-avoca:

Having sat down the Gracious One said this to venerable Mahā Kassapa:

“Kacci te Kassapa khamanīyaṃ? Kacci yāpanīyaṃ?”

“Can you bear up, Kassapa? Can you carry on?”

¹ PPV, PPV2: *-bojjhangaparittam̐*

² PPV, PPV2: *Munisantikam̐*

³ PPV, PPV2: *Pipphalīguhāyaṃ*

Kacci dukkhā vedanā paṭikkamanti no abhikkamanti?

Do painful feelings decrease and not increase?

Paṭikkamosānaṃ paññāyati no abhikkamo?” ti

Is it known that they are decreasing and not increasing?”

“Na me bhante khamanīyaṃ na yāpanīyaṃ,

“No, reverend Sir, I cannot bear up, nor can I carry on,

bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti,

painful feelings greatly increase for me and do not decrease,

abhikkamosānaṃ paññāyati no paṭikkamo” ti.

and it is known that they increase and do not decrease.”

“Sattime Kassapa Bojjhaṅgā mayā sammad-akkhātā,

“There are these seven factors of Awakening, Kassapa, that have been fully explained by me,

bhāvitā bahulikatā abhiññāya Sambodhāya Nibbānāya saṃvattanti.

when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.

Katame satta?

What are the seven?

Satisambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is mindfulness, Kassapa, has been fully explained by me,

bhāvito bahulikato abhiññāya Sambodhāya Nibbānāya saṃvattati. [1]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Dhammavicayasambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is investigation of (the nature of) things, Kassapa, has been fully explained by me,

bhāvito bahulikato abhiññāya Sambodhāya Nibbānāya saṃvattati. [2]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Viriyasambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is energy, Kassapa, has been fully explained by me,

bhāvito bahulikato abhiññāya Sambodhāya Nibbānāya saṃvattati. [3]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Pīṭisambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is rapture, Kassapa, has been fully explained by me,

bhāvito bahulikato abhiññāya Sambodhāya Nibbānāya saṃvattati. [4]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Passaddhisambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is calm, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati. [5]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Samādhisambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is concentration, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati. [6]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Upekkhāsambojjhaṅgo kho Kassapa mayā sammad-akkhāto,

The factor of Complete Awakening that is equanimity, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati. [7]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Ime kho Kassapa satta Bojjhaṅgā mayā sammad-akkhātā,

These are the seven factors of Awakening, Kassapa, which have been fully explained by me,

bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya saṁvattanti” ti.¹

when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.”

“Taggha Bhagava Bojjhaṅgā!

“Surely, Gracious One, (these are) the factors of Awakening!

Taggha Sugata Bojjhaṅgā!” ti.

Surely, Fortunate One, (these are) the factors of Awakening!”

Idam-avoca Bhagavā,

The Gracious One said this,

attamano āyasmā Mahākassapo Bhagavato bhāsitaṃ abhinandi,

and venerable Mahā Kassapa was uplifted and greatly rejoiced in what was said by the Gracious One,

vuṭṭhāhi² cāyasmā Mahākassapo tamhā ābādhā,

and venerable Mahā Kassapa recovered from that affliction,

tathā pahīno cāyasmato Mahākassapassa so ābādhō ahoṣī ti.

and by that venerable Mahā Kassapa’s affliction was brought to an end.

¹ MPP, PPV2: *saṁvattanti*, omit *ti*

² CBhp, MPP, PPV2: *uṭṭhāhi*

18. Mahāmogallānattherabojjhaṅgaṃ¹ The Factor of Awakening Concerning the Elder Mahā Moggallāna

Introductory Verse

Moggallāno pi thero yaṃ, parittaṃ Munisantikā²

° The elder Mahā Moggallāna, having heard that safeguard

sutvā tasmiṃ khaṇe yeva ahosi nirupaddavo.

from the Sage, at that moment became free from adversity.

Bojjhaṅgalasāmyuttaṃ, parittaṃ taṃ bhaṇāmahe.

It is about the strength of the factors of Awakening, we will recite that safeguard.

The Safeguard

Evam me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Rājagahe viharati

at one time the Gracious One was dwelling near Rājagaha

Veḷuvane Kalandakanivāpe.

at the Squirrels' Feeding Place in Bamboo Wood.

Tena kho pana samayena āyasmā Mahāmogallāno

Then at that time venerable Mahā Moggallāna

Gijjhakūṭe pabbate viharati, ābādhiko dukkhito bāḥhagilāno.

was dwelling at the Vultures' Peak mountain, and was afflicted, suffering, and very sick.

Atha kho Bhagavā sāyanhasamayaṃ patisallānā vuṭṭhito,

Then the Gracious One, rising from seclusion in the evening time,

yenāyasmā Mahāmogallāno tenupasaṅkami,

approached venerable Mahā Moggallāna,

upasaṅkamtivā paññatte āsane nisīdi.

and after approaching he sat down on the prepared seat.

Nisajja kho Bhagavā āyasmantaṃ Mahāmogallānaṃ etad-avoca:

Having sat down the Gracious One said this to venerable Mahā Moggallāna:

“Kacci te Moggallāna khamanīyaṃ? Kacci yāpanīyaṃ?

“Can you bear up, Moggallāna? Can you carry on?

Kacci dukkhā vedanā paṭikkamanti no abhikkamanti?

Do painful feelings decrease and not increase?

¹ PPV, PPV2: *-bojjhangaparittam*

² PPV, PPV2: *Munisantikam*

Paṭikkamosānaṃ paññāyati no abhikkamo?” ti

Is it known that they are decreasing and not increasing?”

“Na me bhante khamanīyaṃ na yāpanīyaṃ,

“No, reverend Sir, I cannot bear up, nor can I carry on,

bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti,

painful feelings greatly increase for me and do not decrease,

abhikkamosānaṃ paññāyati no paṭikkamo” ti.

and it is known that they increase and do not decrease.”

“Sattime Moggallāna Bojjhaṅgā mayā sammad-akkhātā,

“There are these seven factors of Awakening, Moggallāna, that have been fully explained by me,

bhāvitā bahulikatā abhiññāya Sambodhāya Nibbānāya saṃvattanti.

when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.

Katame satta?

What are the seven?

Satisambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is mindfulness, Moggallāna, has been fully explained by me,

bhāvito bahulikato abhiññāya Sambodhāya Nibbānāya saṃvattati. [1]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Dhammavicayasambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is investigation of (the nature of) things, Moggallāna, has been fully explained by me,

bhāvito bahulikato abhiññāya Sambodhāya Nibbānāya saṃvattati. [2]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Viriyasambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is energy, Moggallāna, has been fully explained by me,

bhāvito bahulikato abhiññāya Sambodhāya Nibbānāya saṃvattati. [3]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Pītisambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is rapture, Moggallāna, has been fully explained by me,

bhāvito bahulikato abhiññāya Sambodhāya Nibbānāya saṃvattati. [4]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Passaddhisambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is calm, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati. [5]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Samādhisambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is concentration, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati. [6]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Upekkhāsambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,

The factor of Complete Awakening that is equanimity, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati. [7]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Ime kho Moggallāna satta Bojjhaṅgā mayā sammad-akkhātā,

These are the seven factors of Awakening, Moggallāna, which have been fully explained by me,

bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya saṁvattanti” ti.¹

when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.”

“Taggha Bhagava Bojjhaṅgā!

“Surely, Gracious One, (these are) the factors of Awakening!

Taggha Sugata Bojjhaṅgā!” ti.

Surely, Fortunate One, (these are) the factors of Awakening!”

Idam-avoca Bhagavā,

The Gracious One said this,

attamano āyasmā Mahāmoggallāno Bhagavato bhāsitaṃ abhinandi,

and venerable Mahā Moggallāna was uplifted and greatly rejoiced in what was said by the Gracious One,

vuṭṭhāhi² cāyasmā Mahāmoggallāno tamhā ābādha,

and venerable Mahā Moggallāna recovered from that affliction,

tathā pahīno cāyasmato Mahāmoggallānassa so ābādho ahoṣī ti.

and by that venerable Mahā Moggallāna’s affliction was brought to an end.

¹ MPP, PPV, PPV2: *saṁvattanti*, omit *ti*

² CBhp: *uṭṭhāhi*

19. Mahācundattherabojjhaṅgaṃ¹ The Factor of Awakening Concerning the Elder Mahā Cunda

Introductory Verse

Bhagavā lokanātho yaṃ, Cundattherassa santikā

° The Gracious One, lord of the world, having heard this (safeguard)

sutvā tasmim̐ khaṇe yeva ahosi nirupaddavo.

from the elder Cunda, at that moment became free from adversity.

Bojjhaṅgabala saṃyuttaṃ, parittaṃ taṃ bhaṇāmahe.

It is about the strength of the factors of Awakening, we will recite that safeguard.

The Safeguard

Evam̐ me sutam̐:

Thus I have heard:

ekam̐ samayaṃ Bhagavā Rājagahe viharati

at one time the Gracious One was dwelling near Rājagaha

Veḷuvane Kalandakanivāpe.

at the Squirrels' Feeding Place in Bamboo Wood.

Tena kho pana samayena Bhagavā ābādhiko hoti dukkhito bāl̐hagilāno.

Then at that time the Gracious One was afflicted, suffering, and very sick.

Atha kho āyasmā Mahācundo sāyanhasamayam̐ patisallānā vuṭṭhito,

Then venerable Mahā Cunda, rising from seclusion in the evening time,

yena Bhagavā tenupasaṅkami,

approached the Gracious One,

upasaṅkamtivā Bhagavantam̐ abhivādetvā, ekam-antam̐ nisīdi.

and after approaching and worshipping the Gracious One, he sat down on one side.

Ekam-antam̐ nissinam̐ kho āyasmantaṃ Mahācundaṃ Bhagavā etad-avoca:

While he was sitting on one side the Gracious One said this to venerable Mahā Cunda:

“Paṭibhantu taṃ Cunda Bojjhaṅgā” ti.

“May the factors of Awakening occur to you, Cunda.”

“Sattime bhante Bojjhaṅgā Bhagavatā sammad-akkhātā,

“There are these seven factors of Awakening, reverend Sir, that have been fully explained by the Gracious One,

bhāvitā bahulikatā abhiññāya Sambodhāya Nibbānāya saṃvattanti.

when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.

¹ MPP: -bojjhango, PPV, PPV2: -bojjhangaparittam̐

Katame satta?

What are the seven?

Satisambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is mindfulness, reverend Sir, has been fully explained by the Gracious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati. [1]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Dhammavicayasambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is investigation of (the nature of) things, reverend Sir, has been fully explained by the Gracious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati. [2]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Viriyasambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is energy, reverend Sir, has been fully explained by the Gracious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati. [3]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Pītisambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is rapture, reverend Sir, has been fully explained by the Gracious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati. [4]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Passaddhisambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is calm, reverend Sir, has been fully explained by the Gracious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati. [5]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Samādhisambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is concentration, reverend Sir, has been fully explained by the Gracious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati. [6]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Upekkhāsambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,

The factor of Complete Awakening that is equanimity, reverend Sir, has been fully explained by the Gracious One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṃvattati. [7]

when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna.

Ime kho bhante satta Bojjhaṅgā Bhagavatā sammad-akkhātā,

These are the seven factors of Awakening, reverend Sir, which have been fully explained by the Gracious One,

bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya saṃvattanti” ti.¹

when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.”

“Taggha Cunda Bojjhaṅgā!

“Surely, Cunda, (these are) the factors of Awakening!

Taggha Cunda Bojjhaṅgā!” ti.

Surely, Cunda, (these are) the factors of Awakening!”

Idam-avoca āyasmā Mahācundo,

Venerable Mahā Cunda said this,

samanuñño Sathā ahoṣi,

and the Teacher was in agreement,

vuṭṭhāhi ca Bhagavā tamhā ābādhā,

and the Gracious One recovered from that affliction,

tathā pahīno ca Bhagavato so ābādho ahoṣī ti.

and by that the Gracious One’s affliction was brought to an end.

¹ MPP, PPV: *saṃvattanti*, omit *ti*

20. Girimānandasuttam The Discourse to Girimānanda

Introductory Verse

Thero yaṃ Girimānando, Ānandattherasantikā¹

° The elder Girimānanda, having heard that (safeguard)

sutvā tasmim̐ khaṇe yeva ahosi nirupaddavo.

from the elder Ānanda, at that moment became free from adversity.

Dasasaññūpasamyuttaṃ, parittaṃ taṃ bhaṇāmahe.

It is about the ten perceptions, we will recite that safeguard.

The Safeguard

Evam̐ me sutam̐:

Thus I have heard:

ekam̐ samayaṃ Bhagavā Sāvattiyam̐ viharati

at one time the Gracious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Tena kho pana samayena āyasmā Girimānando

Then at that time venerable Girimānanda

ābādhiko hoti dukkhito bāḥgilāno.

was afflicted, suffering, and very sick.

Atha kho āyasmā Ānando yena Bhagavā tenupasaṅkami,

Then venerable Ānanda approached the Gracious One,

upasaṅkamtivā Bhagavantam̐ abhivādetvā ekam-antam̐ nisīdi.

and after approaching and worshipping the Gracious One, he sat down on one side.

Ekam-antam̐ nisinno kho āyasmā Ānando Bhagavantam̐ etad-avoca:

While sitting on one side venerable Ānanda said this to the Gracious One:

“Āyasmā bhante Girimānando ābādhiko² dukkhito bāḥgilāno.

“Reverend Sir, venerable Girimānanda is afflicted, suffering, and very sick.

Sādhū bhante Bhagavā yenāyasmā Girimānando

Please, reverend Sir, may the Gracious One approach

tenupasaṅkamatū, anukampam̐ upādāyā” ti.

venerable Girimānanda, taking pity on him.”

¹ PPV, PPV2: *santike*

² CBhp: *ābādhiko hoti*

“Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno upasaṅkamtvā,
“If you, Ānanda, having approached the monk Girimānanda,

dasasaññā bhāseyyāsi, tḥānaṃ kho panetaṃ vijjati yaṃ
were to recite the ten perceptions, then it is possible that

Girimānandassa bhikkhuno dasasaññā sutvā
having heard the ten perceptions, the monk Girimānanda’s

so ābādhō tḥānaso paṭippassambheyya.
affliction would immediately abate.

Katamā dasa?

What are the ten?

Aniccasaññā, [1]

The perception of impermanence,

anattasaññā, [2]

the perception of non-self,

asubhasaññā, [3]

the perception of the unattractive,

ādīnavasaññā, [4]

the perception of danger,

pahānasaññā, [5]

the perception of giving up,

virāgasaññā, [6]

the perception of dispassion,

nirodhasaññā, [7]

the perception of cessation,

sabbaloke anabhiratasaññā, [8]

the perception of non-delight in the whole world,

sabbasaṅkhāresu aniccasaññā, [9]

the perception of impermanence in all processes,

ānāpānasati. [10]

mindfulness while breathing.

Katamā c' Ānanda aniccasaññā? [1]

Now what, Ānanda, is the perception of impermanence?

Idh' Ānanda bhikkhu araññagato vā, rukkhamūlagato vā,

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, iti paṭisañcikkhati:

or to an empty place, considers thus:

rūpaṃ aniccaṃ

form is impermanent

vedanā aniccā

feelings are impermanent

saññā aniccā

perceptions are impermanent

saṅkhārā aniccā

(mental) processes are impermanent

viññāṇaṃ aniccaṃ-ti.

consciousness is impermanent.

Iti imesu pañcasupādānakkhandhesu aniccānupassī viharati.

Thus in regard to these five constituent groups (of mind and body) that provide fuel for attachment he dwells contemplating impermanence.

Ayaṃ vuccat' Ānanda aniccasaññā.

This, Ānanda, is called the perception of impermanence.

Katamā c' Ānanda anattasaññā? [2]

Now what, Ānanda, is the perception of non-self?

Idh' Ānanda bhikkhu araññagato vā, rukkhamūlagato vā,

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, iti paṭisañcikkhati:

or to an empty place, considers thus:

Cakkhuṃ anattā - rūpā¹ anattā

the eye is not self - forms are not self

sotaṃ anattā - saddā anattā

the ear is not self - sounds are not self

ghāṇaṃ anattā - gandhā anattā

the nose is not self - smells are not self

jivhā anattā - rasā anattā

the tongue is not self - tastes are not self

¹ CBhp, MPP, PPV2: *rūpaṃ*

kāyo anattā - phoṭṭhabbā anattā
the body is not self - tangibles are not self

mano anattā - dhammā anattā ti.
the mind is not self - thoughts are not self.

Iti imesu chasu ajjhattikabāhiresu āyatanesu
Thus in regard to these six internal and external sense spheres

anattānupassī viharati.
he dwells contemplating non-self.

Ayaṃ vuccat' Ānanda anattasaññā.
This, Ānanda, is called the perception of non-self.

Katamā c' Ānanda asubhasaññā? [3]
Now what, Ānanda, is the perception of the unattractive?

Idh' Ānanda bhikkhu imam-eva kāyaṃ -
Here, Ānanda, a monk (in regard to) this body -

uddhaṃ pādatalā, adho kesamatthakā, tacapariyantam,
from the sole of the feet upwards, from the hair of the head down, bounded by the skin,

pūram nānappakārassa asucino - paccavekkhati:
and filled with manifold impurities - reflects (thus):

Atthi imasmim kāye:
There are in this body:

kesā, lomā, nakhā, dantā, taco,
hairs of the head, body hairs, nails, teeth, skin,

maṃsam, nahāru, aṭṭhi, aṭṭhimiñjā,¹ vakkam,
flesh, sinews, bones, bone-marrow, kidneys,

hadayaṃ, yakanam, kilomakam, pihakam, papphasam,
heart, liver, pleura, spleen, lungs,

antam, antaguṇam, udariyam, karisam,
intestines, mesentery, undigested food, excrement,

pittam, semham, pubbo, lohitaṃ, sedo, medo,
bile, phlegm, pus, blood, sweat, fat,

assu, vasā, kheḷo, siṅghānikā, lasikā, muttan-ti.
tears, grease, spit, mucus, synovial fluid, urine.

Iti imasmim kāye asubhānupassī viharati.
Thus in regard to this body he dwells contemplating what is unattractive.

Ayaṃ vuccat' Ānanda asubhasaññā.
This, Ānanda, is called the perception of the unattractive.

¹ CBhp: *aṭṭhi-miñjam*

Katamā c' Ānanda ādīnavasaññā? [4]

Now what, Ānanda, is the perception of danger?

Idh' Ānanda bhikkhu araññagato vā, rukkhamūlagato vā,

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, iti paṭisañcikkhati:

or to an empty place, considers thus:

Bahu dukkho kho ayaṃ kāyo bahu ādīnavo,

This body has many sufferings, many dangers,

iti imasmim kāye vividhā ābādhā uppajjanti, seyyathīdam:

thus, in connection with this body, various afflictions arise, like this:

cakkhurogo, sotarogo, ghāṇarogo, jivhārogo, kāyarogo,

eye-disease, ear-disease, nose-disease, tongue-disease, body-disease (i.e diseases affecting the sense spheres),

sīsarogo, kaṇṇarogo, mukharogo, dantarogo,

head-disease, ear-disease, mouth-disease, tooth-disease,

kāso, sāso, pināso, ḍaho, jaro,

cough, asthma, catarrh, pyrexia, fever,

kucchirogo, mucchā, pakkhandikā,¹ sūlā, visūcikā,

stomach-ache, fainting, diarrhoea, gripes, cholera,

kuṭṭham, gaṇḍo, kilāso, soso, apamāro,

leprosy, boils, eczema, consumption, epilepsy,

daddu, kaṇḍu, kacchu, rakhasā,² vitacchikā,

ringworm, itch, scab, chickenpox, scabies,

lohitapittam, madhumeho, amsā, piḷakā, bhagandalā,

haemorrhage, diabetes, piles, cancer, ulcers,

pittasamuṭṭhānā ābādhā, semhasamuṭṭhānā ābādhā,

afflictions arising from excess bile, afflictions arising from excess phlegm,

vātasamuṭṭhānā ābādhā, sannipātikā ābādhā,

afflictions arising from excess wind, afflictions arising from a conflict of humours,

utupariṇāmajā ābādhā, visamaparihārajā ābādhā,³

afflictions born of a change of season, afflictions born of not being careful,

opakkamikā ābādhā, kammavipākajā ābādhā,

afflictions from being attacked, afflictions born as a result of (previous unwholesome) actions,

sītam, uṇham, jighacchā, pipāsā, uccāro, passāvo ti.

cold, heat, hunger, thirst, stool, urine.

¹ MPP: *pakkandikā*

² CBhp: *nakhasā*

³ PPV2: the words *visamaparihārajā ābādhā* are missing, printer's error.

Iti imasmim kāye ādīnavānupassī viharati.

Thus, in regard to this body, he dwells contemplating danger.

Ayaṃ vuccat' Ānanda ādīnavasaññā.

This, Ānanda, is called the perception of danger.

Katamā c' Ānanda pahānasaññā? [5]

Now what, Ānanda, is the perception of giving up?

Idh' Ānanda bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti,

Here, Ānanda, a monk does not consent to thoughts of sense desire that have arisen,

pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti.

(these) he gives up, dispels, brings to an end, and makes non-existent.

Uppannaṃ vyāpādatakkaṃ nādhivāseti,

He does not consent to thoughts of ill-will that have arisen,

pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti.

(these) he gives up, dispels, brings to an end, and makes non-existent.

¹Uppannaṃ vihimsāvitakkaṃ nādhivāseti,

He does not consent to thoughts of violence that have arisen,

pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti.

(these) he gives up, dispels, brings to an end, and makes non-existent.

Uppannuppanne pāpake akusale dhamme nādhivāseti,

He does not consent to any bad, unwholesome, thoughts that have arisen,

pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti.

(these) he gives up, dispels, brings to an end, and makes non-existent.

Ayaṃ vuccat' Ānanda pahānasaññā.

This, Ānanda, is called the perception of giving up.

Katamā c' Ānanda virāgasaññā? [6]

Now what, Ānanda, is the perception of dispassion?

Idh' Ānanda bhikkhu araññagato vā, rukkhamūlagato vā,

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, iti paṭisañcikkhati:

or to an empty place, considers thus:

Etam santam, etam paṇītam,

This is peaceful, this is excellent,

yad-idam:

that is to say:

¹ CBhp: omits this and the following line, printer's error.

sabbasaṅkhārasamatho,
the calming of all processes,

sabbūpadhipaṭinissaggo,
the letting go of all bases for cleaving,

taṇhakkhayo,
the end of craving,

virāgo,
dispassion,

Nibbānan-ti.
Nibbāna.

Ayaṃ vuccat' Ānanda virāgasaññā.
This, Ānanda, is called the perception of dispassion.

Katamā c' Ānanda nirodhasaññā? [7]
Now what, Ānanda, is the perception of cessation?

Idh' Ānanda bhikkhu araññagato vā, rukkhamūlagato vā,
Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, iti paṭisañcikkhati:
or to an empty place, considers thus:

Etaṃ santam, etaṃ paṇītam,
This is peaceful, this is excellent,

yad-idam:
that is to say:

sabbasaṅkhārasamatho,
the calming of all processes,

sabbūpadhipaṭinissaggo,
the letting go of all bases for cleaving,

taṇhakkhayo,
the end of craving,

nirodho,
cessation,

Nibbānan-ti.
Nibbāna.

Ayaṃ vuccat' Ānanda nirodhasaññā.
This, Ānanda, is called the perception of cessation.

Katamā c' Ānanda sabbaloke anabhiratasaññā? [8]

Now what, Ānanda, is the perception of non-delight in the whole world?

Idh' Ānanda bhikkhu

Here, Ānanda, a monk

ye loke upāyupādānā cetaso adhiṭṭhānābhinivesānusayā,

in regard to whatever in the world are selfish means and attachments, or mental determinations, settled beliefs, and tendencies,

te pajahanto, viramati, na upādiyanto.¹

giving these up, not being attached, he abstains (from them).

Ayaṃ vuccat' Ānanda sabbaloke anabhiratasaññā.

This, Ānanda, is the perception of non-delight in the whole world.

Katamā c' Ānanda sabbasaṅkhāresu aniccaaññā? [9]

Now what, Ānanda, is the perception of impermanence in all processes?

Idh' Ānanda bhikkhu

Here, Ānanda, a monk

sabbasaṅkhārehi² aṭṭiyati, harāyati, jigucchati.

in regard to all processes is distressed, ashamed, and disgusted.

Ayaṃ vuccat' Ānanda sabbasaṅkhāresu aniccaaññā.

This, Ānanda, is the perception of impermanence in all processes.

Katamā c' Ānanda ānāpānasati? [10]

Now what, Ānanda, is mindfulness while breathing?

Idh' Ānanda bhikkhu araṅṅagato vā, rukkhamūlagato vā,

Here, Ānanda, a monk who has gone to the wilderness, or to the root of a tree,

suññāgāragato vā, nisīdati.

or to an empty place, sits down.

Pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,

After folding his legs crosswise, setting his body straight,

parimukhaṃ satim upaṭṭhapetvā,

and establishing mindfulness at the front,

so sato va assasati, sato passasati.

mindful he breathes in, mindful he breathes out.

¹ CBhp: *pajahanto viharati anupādiyanto*

² CBhp: *sabbasankhāresu*

Dīghaṃ vā assasanto “dīghaṃ assasāmi” ti pajānāti,
While breathing in long, he knows “I am breathing in long”,

dīghaṃ vā passasanto “dīghaṃ passasāmi” ti pajānāti,
while breathing out long, he knows “I am breathing out long”,

rassaṃ vā assasanto “rassaṃ assasāmi” ti pajānāti,
while breathing in short, he knows “I am breathing in short”,

rassaṃ vā passasanto “rassaṃ passasāmi” ti pajānāti,
while breathing out short, he knows “I am breathing out short”,

sabbakāyapaṭisaṃvedī assasissāmi ti sikkhati,
he trains like this: experiencing the whole body I will breathe in,

sabbakāyapaṭisaṃvedī passasissāmi ti sikkhati,
he trains like this: experiencing the whole body I will breathe out,

passambhayaṃ kāyasaṅkhāraṃ assasissāmi ti sikkhati,
he trains like this: making the bodily process calm I will breathe in,

passambhayaṃ kāyasaṅkhāraṃ passasissāmi ti sikkhati.
he trains like this: making the bodily process calm I will breathe out.

Pītipaṭisaṃvedī assasissāmi ti sikkhati,
He trains like this: experiencing joy I will breathe in,

pītipaṭisaṃvedī passasissāmi ti sikkhati,
he trains like this: experiencing happiness I will breathe out,

sukhapaṭisaṃvedī assasissāmi ti sikkhati,
he trains like this: experiencing pleasure I will breathe in,

sukhapaṭisaṃvedī passasissāmi ti sikkhati,
he trains like this: experiencing pleasure I will breathe out,

cittasaṅkhārapaṭisaṃvedī assasissāmi ti sikkhati,
he trains like this: experiencing the mental process I will breathe in,

cittasaṅkhārapaṭisaṃvedī passasissāmi ti sikkhati,
he trains like this: experiencing the mental process I will breathe out,

passambhayaṃ cittasaṅkhāraṃ assasissāmi ti sikkhati,
he trains like this: making the mental process calm I will breathe in,

passambhayaṃ cittasaṅkhāraṃ passasissāmi ti sikkhati.
he trains like this: making the mental process calm I will breathe out.

Cittapaṭisaṃvedī assasissāmī ti sikkhati,

He trains like this: experiencing the mind I will breathe in,

cittapaṭisaṃvedī passasissāmī ti sikkhati,

he trains like this: experiencing the mind I will breathe out,

abhippamodayaṃ cittaṃ assasissāmī ti sikkhati,

he trains like this: gladdening the mind I will breathe in,

abhippamodayaṃ cittaṃ passasissāmī ti sikkhati,

he trains like this: gladdening the mind I will breathe out,

samādahaṃ cittaṃ assasissāmī ti sikkhati,

he trains like this: concentrating the mind I will breathe in,

samādahaṃ cittaṃ passasissāmī ti sikkhati,

he trains like this: concentrating the mind I will breathe out,

vimocayaṃ cittaṃ assasissāmī ti sikkhati,

he trains like this: freeing the mind I will breathe in,

vimocayaṃ cittaṃ passasissāmī ti sikkhati.

he trains like this: freeing the mind I will breathe out.

Aniccānupassī assasissāmī ti sikkhati,

He trains like this: contemplating impermanence I will breathe in,

aniccānupassī passasissāmī ti sikkhati,

he trains like this: contemplating impermanence I will breathe out,

virāgānupassī assasissāmī ti sikkhati,

he trains like this: contemplating dispassion I will breathe in,

virāgānupassī passasissāmī ti sikkhati,

he trains like this: contemplating dispassion I will breathe out,

nirodhānupassī assasissāmī ti sikkhati,

he trains like this: contemplating cessation I will breathe in,

nirodhānupassī passasissāmī ti sikkhati,

he trains like this: contemplating cessation I will breathe out,

paṭinissaggānupassī assasissāmī ti sikkhati,

he trains like this: contemplating letting go I will breathe in,

paṭinissaggānupassī passasissāmī ti sikkhati.

he trains like this: contemplating letting go I will breathe out.

Ayaṃ vuccat' Ānanda ānāpānasati.

This, Ānanda, is mindfulness while breathing.

Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno upasaṅkamtivā,

If you, Ānanda, having approached the monk Girimānanda,

imā dasasaññā bhāseyyāsi, tḥānaṃ kho panetaṃ vijjati yaṃ

were to recite these ten perceptions, then it is possible that

Girimānandassa bhikkhuno imā dasasaññā sutvā

having heard these ten perceptions, the monk Girimānanda's

so ābādho tḥānaso paṭippassambheyyā" ti.

affliction would immediately abate."

Atha kho āyasmā Ānando Bhagavato santike imā dasasaññā uggahetvā,

Then venerable Ānanda, having learned these ten perceptions from the Gracious One,

yenāyasmā Girimānando tenupasaṅkami,

approached venerable Girimānanda,

upasaṅkamtivā āyasmato Girimānandassa imā dasasaññā abhāsi.

and after approaching he recited these ten perceptions to venerable Girimānanda.

Atha kho āyasmato Girimānandassa imā dasasaññā sutvā

Then, having heard these ten perceptions, venerable Girimānanda's

so ābādho tḥānaso paṭippassambhi,

affliction immediately abated,

vuṭṭhāhi cāyasmā Girimānando tamhā ābādhā,

and venerable Girimānanda recovered from that affliction,

tathā pahīno ca panāyasmato Girimānandassa so ābādho ahoṣi ti.

and by that venerable Girimānanda's affliction was brought to an end.

21. Isigilisuttam The Discourse about Isigili

Introductory Verse

Paccekabuddhanāmāni desentoyam adesayī.

Preaching the names of the Independent Buddhas he preached this (safeguard).

Anantabalasamyuttam, parittam tam bhaṇāmahe.

It is about unending strength, we will recite that safeguard.

The Safeguard

Evam me sutam:

Thus I have heard:

ekam samayam Bhagavā Rājagahe viharati Isigilismim pabbate.

at one time the Gracious One was dwelling near Rājagaha on the Isigili mountain.

Tatra kho Bhagavā bhikkhū āmantesi:

There it was that the Gracious One addressed the monks, saying:

“Bhikkhavo!” ti, “Bhadante!” ti te bhikkhū Bhagavato paccassosum,

“Monks!”, “Reverend Sir!” those monks replied to the Gracious One,

Bhagavā etad-avoca:

and the Gracious One said this:

“Passatha no tumhe bhikkhave etam Vebhāram pabbatan?”-ti.

“Do you see, monks, that mountain called Vebhāra?”

“Evam bhante.”

“Yes, reverend Sir”

“Etassa pi kho bhikkhave Vebhārassa pabbatassa,

“For that mountain Vebhāra, monks,

aññā va samaññā ahoṣi aññā paññatti.

there was once another name, another designation.

Passatha no tumhe bhikkhave etam Paṇḍavam pabbatan?”-ti.

Do you see, monks, that mountain called Paṇḍava?”

“Evam bhante.”

“Yes, reverend Sir”

“Etassa pi kho bhikkhave Paṇḍavassa pabbatassa,

“For that mountain Paṇḍava, monks,

aññā va samaññā ahoṣi aññā paññatti.

there was once another name, another designation.

Passatha no tumhe bhikkhave etam Vepullam pabbatan?”-ti.

Do you see, monks, that mountain called Vepulla?”

“Evaṃ bhante.”

“Yes, reverend Sir”

“Etassa pi kho bhikkhave Vepullassa pabbatassa,

“For that mountain Vepulla, monks,

aññā va samaññā ahoṣi aññā paññatti.

there was once another name, another designation.

Passatha no tumhe bhikkhave etaṃ Gijjhakūṭaṃ pabbatan?”-ti.

Do you see, monks, that mountain called Gijjhakūṭa?”

“Evaṃ bhante.”

“Yes, reverend Sir.”

“Etassa pi kho bhikkhave Gijjhakūṭassa pabbatassa,

“For that mountain Gijjhakūṭa, monks,

aññā va samaññā ahoṣi aññā paññatti.

there was once another name, another designation.

Passatha no tumhe bhikkhave imaṃ Isigilim pabbatan?”-ti.

Do you see, monks, this mountain called Isigili?”

“Evaṃ bhante.”

“Yes, reverend Sir”

“Imassa pi¹ kho bhikkhave Isigilissa pabbatassa,

“For this mountain Isigili, monks,

esā va² samaññā ahoṣi esā paññatti.

there has been only this name, this designation.

Bhūtapubbaṃ bhikkhave pañcaPaccekabuddhasatāni

Formerly, monks, five hundred Independent Buddhas

imasmiṃ Isigilismiṃ pabbate cīranivāsino ahesuṃ.

were settled for a long time on this mountain Isigili.

Te imaṃ pabbataṃ pavisantā dissanti, pavitṭhā na dissanti.

They were seen entering this mountain, but after entering were not seen again.

Tam-enaṃ manussā disvā evam-āhaṃsu:

Having seen that the people said this:

“Ayaṃ pabbato ime isī gilatī ti - Isigili,” Isigilī-tveva samaññā udapādi.

“This mountain devours these seers - Seer Devourer (Isi-gili),” and the name Isigili arose.

Ācikkhissāmi bhikkhave Paccekabuddhānaṃ nāmāni,

Monks, I will declare the names of those Independent Buddhas,

kittayissāmi bhikkhave Paccekabuddhānaṃ nāmāni,

monks, I will proclaim the names of those Independent Buddhas,

¹ MPP: *imassa hi*

² CBhp: omit *va*

desissāmi bhikkhave Paccekabuddhānaṃ nāmāni.
monks, I will reveal the names of those Independent Buddhas.

Taṃ suṇātha sādhuḥkaṃ manasikarotha bhāsissāmi” ti.
Listen to it, apply your minds well, and I will speak.”

“Evaṃ bhante,” ti kho te bhikkhū Bhagavato paccassosum,
“Yes, reverend Sir,” those monks, replied to the Gracious One,

Bhagavā etad-avoca:
and the Gracious One said this:

“Ariṭṭho nāma bhikkhave Paccekasambuddho,¹
“One Independent Sambuddha named Ariṭṭha, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Upariṭṭho nāma bhikkhave Paccekasambuddho,
One Independent Sambuddha named Upariṭṭha, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Tagarasikhī nāma bhikkhave Paccekasambuddho,
One Independent Sambuddha named Tagarasikhī, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Yasassī nāma bhikkhave Paccekasambuddho,
One Independent Sambuddha named Yasassī, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Sudassano nāma bhikkhave Paccekasambuddho,
One Independent Sambuddha named Sudassana, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Piyadassī nāma bhikkhave Paccekasambuddho,
One Independent Sambuddha named Piyadassī, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Gandhāro nāma bhikkhave Paccekasambuddho,
One Independent Sambuddha named Gandhāra, monks,

imasmim̐ Isigilismim̐ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

¹ PPV: *Paccekabuddho*, here and in the following lines

Piṇḍolo nāma bhikkhave Paccekasambuddho,
One Independent Sambuddha named Piṇḍola, monks,

imasmiṃ Isigilismiṃ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Upāsabho nāma bhikkhave Paccekasambuddho,
One Independent Sambuddha named Upāsabha, monks,

imasmiṃ Isigilismiṃ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Nīto nāma bhikkhave Paccekasambuddho,
One Independent Sambuddha named Nīta, monks,

imasmiṃ Isigilismiṃ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Tatho nāma bhikkhave Paccekasambuddho,
One Independent Sambuddha named Tatha, monks,

imasmiṃ Isigilismiṃ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Sutavā nāma bhikkhave Paccekasambuddho,
One Independent Sambuddha named Sutavā, monks,

imasmiṃ Isigilismiṃ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Bhāvitatto nāma bhikkhave Paccekasambuddho,
One Independent Sambuddha named Bhāvitatta, monks,

imasmiṃ Isigilismiṃ pabbate ciranivāsī ahoṣi.
was settled for a long time on this mountain Isigili.

Ye sattasārā anīghā¹ nirāsā, paccekam-evajjhagamū Subodhiṃ.
Those excellent beings, not troubled, not yearning, individually have attained True Awakening.

Tesaṃ visallānaṃ naruttamaṇaṃ, nāmāni me kittayato suṇātha: [1]
Of those dart-removers, supreme-among-men, please listen as I proclaim their names:

Ariṭṭho, Upariṭṭho, Tagarasikhī, Yasassī, Sudassano, Piyadassī ca Buddho,
Ariṭṭha, Upariṭṭha, Tagarasikhī, Yasassī, Sudassana, Piyadassī the Buddha,

Gandhāro, Piṇḍolo, Upāsabho ca, Nīto, Tatho, Sutavā, Bhāvitatto, [2]
Gandhāra, Piṇḍola, and Upāsabha, Nīta, Tatha, Sutavā, Bhāvitatta,

Sumbho, Subho, Methulo, Aṭṭhamo ca, athassu Megho, Anīgho,² Sudāṭho,
Sumbha, Subha, Methula, and Aṭṭhama, also there are Megha, Anīgha, Sudāṭha,

¹ PPV2: *anighā*

² CBhp: *Anigho*

Paccekabuddhā bhavanettikhīṇā. Hiṅgū ca Hiṅgo ca mahānubhāvā, [3]
Independent Buddhas who have ended what leads to rebirth. Hiṅgu and Hiṅga, ones of great power,

dve Jāline munino, Aṭṭhako ca, atha Kosalo Buddho, atho Subāhu,
the two Jālinas who were sages, and Aṭṭhaka, also Kosala the Buddha, and then Subāhu,

Upanemiso, Nemiso, Santacitto, Sacco, Tatho, Virajo, Paṇḍito ca, [4]
Upanemisa, Nemisa, Santacitta, Sacca, Tatha, Viraja, and Paṇḍita,

Kāl' Ūpakālā, Vijito, Jito ca, Aṅgo ca Paṅgo ca Gutijjito ca,
Kāla and Upakāla, Vijita, and Jita, Aṅga and Paṅga and Gutijjita,

Passī jahī upadhiṃ dukkhamūlaṃ, Aparājito Mārabalaṃ ajesi, [5]
Passī, who left off cleaving, the root of suffering, Aparājita, who defeated the strength of Māra,

Satthā, Pavattā, Sarabhaṅgo, Lomahaṃso, Uccaṅgamāyo, Asito, Anāsavo,
Satthā, Pavattā, Sarabhaṅga, Lomahaṃsa, Uccaṅgamāya, Asita, Anāsava,

Manomayo, mānacchido ca Bandhumā, Tadādhimutto, Vimalo ca Ketumā, [6]
Manomaya, Bandhumā the conceit-cutter, Tadādhimutta, Vimala, and Ketumā,

Ketumbarāgo ca Mātaṅgo, Ariyo, ath' Accuto, Accutagāmyāyako,
Ketumbarāga, and Mātaṅga, Ariya, also Accuta, Accutagāmyāyaka,

Sumaṅgalo, Dabbilo, Suppatiṭṭhito, Asayho, Khemābato ca Sorato, [7]
Sumaṅgala, Dabbila, Suppatiṭṭhita, Asayha, Khemābata and Sorata,

Dūrannayo, Saṅgho atho pi Uccayo, aparo munī Sayho anomanikkamo,
Dūrannaya, Saṅgha and also Uccaya, another sage Sayha, who had great fervour,

ĀnandaNando, Upanando dvādasa, Bhāradvājo antimadehadhārī, [8]
the twelve named Ānanda, Nanda, and Upananda (i.e. 4 to each name), Bhāradvāja, one who bore his last body,

Bodhī, Mahānāmo atho pi Uttaro, Kesī, Sikhī, Sundaro, Bhāradvājo,
Bodhī, Mahānāma, and also Uttara, Kesī, Sikhī, Sundara, Bhāradvāja,

Tiss' Ūpatissā¹ bhavabandhanacchidā, Upasīdarī, taṇhacchido ca Sīdarī, [9]
Tissa and Upatissa, who cut the bonds of rebirth, Upasīdarī, and Sīdarī, who cut off craving,

Buddho ahū Maṅgalo vītarāgo, Usabhacchidā jāliniṃ² dukkhamūlaṃ,
the passionless Buddha called Maṅgala, Usabha, who cut off the net, the root of suffering,

santaṃ padaṃ ajjhagam-Ūpanīto,³ Uposatho, Sundaro, Saccaṇāmo, [10]
Upanīta, who attained the state of peace, Uposatha, Sundara, Saccaṇāma,

Jeto, Jayanto, Padumo, Uppalo ca, Padumuttaro, Rakkhito, Pabbato ca,
Jeta, Jayanta, Paduma, and Uppala, Padumuttara, Rakkhita, and Pabbata,

Mānatthaddho, Sobhito, Vītarāgo, Kaṇho ca Buddho suvimuttacitto - [11]
Mānatthaddha, Sobhita, Vītarāga, the Buddha Kaṇha, whose mind was completely free -

¹ PPV2: *Upatissā*, probably a printer's error.

² MPP: *jālinī*

³ MPP, PPV: *ajjhagam Ūpanīto*

ete ca aññe ca mahānubhāvā, Paccekabuddhā bhavanettikhīṇā,
these and others who were ones of great power, Independent Buddhas, who had ended what
leads to rebirth,

te sabbasaṅgātigate mahesī,¹ parinibbute vandatha appameyye” ti. [12]
these great seers, who had gone beyond the shackle, worship those completely emancipated, who
are beyond measure.”

Dutiyakabhāṇavāram Niṭṭhitam²
The Second Recital is Finished

¹ PPV2: *mahesi*

² MPP, CBhp, PPV2: *Dutiyakabhāṇavāram* (omit *niṭṭhitam*).

Atirekāni Sattasuttāni¹ The Seven Extra Discourses

22. Dhammacakkappavattanasuttam The Discourse that Set the Dhamma Wheel Rolling

Namo tassa Bhagavato Arahato Sammāsambuddhassa x 3²
Reverence to him, the Gracious One, the Worthy One, the Perfect Sambuddha

Evaṃ me sutāṃ:

Thus I have heard:

ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye.
at one time the Gracious One was dwelling near Bārāṇasī in the Deer Park at Isipatana.

Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:
There it was that the Gracious One addressed the group-of-five monks, saying:

“Dveme bhikkhave antā pabbajitena na sevitabbā,
“There are these two extremes, monks, that one who has gone forth ought not to associate with,

yo cāyaṃ: kāmesu kāmasukhallikānuyogo,
which is this: devotion to the pleasure and happiness in sense pleasures,

hīno, gammo, pothujjaniko, anariyo, anatthasaṃhito;
which is low, vulgar, worldly, ignoble, and not connected with the goal;

yo cāyaṃ: attakilamathānuyogo,
and this: devotion to self-mortification,

dukkho, anariyo, anatthasaṃhito.
which is painful, ignoble, and not connected with the goal.

Ete te bhikkhave ubho ante anupagamma, majjhimā paṭipadā
Not having approached either of these two extremes, monks, the middle practice

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,
was awakened to by the Realised One, which produces vision, produces knowledge,

upasaṃyāya abhiññāya Sambodhāya Nibbānāya saṃvattati.
and which leads to peace, deep knowledge, Complete Awakening, and Nibbāna.

Katamā ca sā bhikkhave majjhimā paṭipadā,
Now what is this middle practice, monks,

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,
that was awakened to by the Realised One, which produces vision, produces knowledge,

upasaṃyāya abhiññāya Sambodhāya Nibbānāya saṃvattati?
and which leads to peace, deep knowledge, Complete Awakening, and Nibbāna?

¹ MPP, CBhp, PPV omit this section title

² PPV2 omits this line

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdam:

It is this noble path with eight factors, as follows:

sammādiṭṭhi [1]

right view

sammāsaṅkappo [2]

right thought

sammāvācā [3]

right speech

sammākammanto [4]

right action

sammā-ājīvo [5]

right livelihood

sammāvāyāmo [6]

right endeavour

sammāsati [7]

right mindfulness

sammāsamādhi. [8]

right concentration.

Ayaṃ kho sā bhikkhave majjhimā paṭipadā,

This is the middle practice, monks,

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,

that was awakened to by the Realised One, which produces vision, produces knowledge,

upasamāya abhiññāya Sambodhāya Nibbānāya saṃvattati.

and which leads to peace, deep knowledge, Complete Awakening, and Nibbāna.

The Four Noble Truths

Idaṃ kho pana bhikkhave dukkhaṃ ariyasaccaṃ: [1]

Now this, monks, is the noble truth of suffering:

jāti pi dukkhā

birth is suffering

jarā pi dukkhā

also old age is suffering

vyādhi pi dukkho

also sickness is suffering

maraṇam-pi dukkhaṃ

also death is suffering

appiyehi sampayogo dukkho

being joined to what is not dear is suffering

piyehi vippayogo dukkho

being separated from what is dear is suffering

yam-picchaṃ na labhati tam-pi dukkhaṃ

also not to obtain what one longs for is suffering

saṅkhittena pañcupādānakkhandhā dukkhā.

in brief, the five constituent groups (of mind and body) that provide fuel for attachment are suffering.

Idaṃ kho pana bhikkhave dukkhasamudayaṃ¹ ariyasaccaṃ: [2]

Now this, monks, is the noble truth of the arising of suffering:

yā yaṃ taṇhā ponobhavikā,

it is that craving which leads to continuation in existence,

nandirāgasahagatā, tatrataṭṭrābhinandinī, seyyathīdaṃ:

which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

kāmatāṇhā

craving for sense pleasures

bhavataṇhā

craving for continuation

vibhavataṇhā.

craving for discontinuation.

Idaṃ kho pana bhikkhave dukkhanirodhaṃ² ariyasaccaṃ: [3]

Now this, monks, is the noble truth of the cessation of suffering:

yo tassā yeva taṇhāya asesavirāganirodho -

it is the complete fading away and cessation without remainder of that craving -

cāgo, paṭinissaggo, mutti, anālayo.

liberation, letting go, release, and non-adherence.

Idaṃ kho pana bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ: [4]

Now this, monks, is the noble truth of the practice leading to the end of suffering:

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ:

It is this noble path with eight factors, as follows:

sammādiṭṭhi [1]

right view

sammāsaṅkappo [2]

right thought

¹ PPV: *dukkhasamudayo*, here and in similar places throughout

² PPV: *dukkhanirodho*, here and in similar places throughout

sammāvācā [3]
right speech

sammākammanto [4]
right action

sammā-ājīvo [5]
right livelihood

sammāvāyāmo [6]
right endeavour

sammāsati [7]
right mindfulness

sammāsamādhi. [8]
right concentration.

Realisation

“Idaṃ dukkhaṃ ariyasaccan”-ti -
“This is the noble truth of suffering” -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom rose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhaṃ ariyasaccam” pariññeyyan-ti -

Now that to which “this is the noble truth of suffering” refers (i.e. suffering itself) ought to be fully known -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom rose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhaṃ ariyasaccam” pariññātan-ti -

Now that to which “this is the noble truth of suffering” refers has been fully known -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi,
vision arose, knowledge arose,

paññā udapādi, vijjā udapādi, āloko udapādi.

wisdom rose, understanding arose, light arose.

“Idaṃ dukkhasamudayaṃ ariyasaccan”-ti -

“This is the noble truth of the arising of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom rose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhasamudayaṃ ariyasaccam” pahātabban-ti -

Now that to which “this is the noble truth of the arising of suffering” refers (i.e. craving) ought to be given up -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom rose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhasamudayaṃ ariyasaccam” pahīnan-ti -

Now that to which “this is the noble truth of the arising of suffering” refers has been given up,

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom rose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

“Idaṃ dukkhanirodham ariyasaccan”-ti -

“This is the noble truth of the cessation of suffering” -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom rose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

Taṃ kho pan’ “idaṃ dukkhanirodham ariyasaccam” sacchikātabban-ti -

Now that to which this is the noble truth of the cessation of suffering” refers (i.e. Nibbāna) ought to be experienced -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom rose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

Tam kho pan' "idaṃ dukkhanirodham ariyasaccam" sacchikatan-ti -

Now that to which "this is the noble truth of the cessation of suffering" refers has been experienced -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom rose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

"Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan"-ti -

"This is the noble truth of the practice going to the cessation of suffering"-

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom rose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

Tam kho pan' "idaṃ dukkhanirodhagāminī paṭipadā ariyasaccam"

Now that to which "this is the noble truth of the practice leading to the end of suffering" refers (i.e. the practice itself) -

bhāvetabban-ti -

ought to be developed -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhum udapādi, ñāṇam udapādi, paññā udapādi,

vision arose, knowledge arose, wisdom rose,

vijjā udapādi, āloko udapādi.

understanding arose, light arose.

Tam kho pan' "idaṃ dukkhanirodhagāminī paṭipadā ariyasaccam" bhāvitan-ti -

Now that to which "this is the noble truth of the practice leading to the end of suffering" refers - has been developed -

me bhikkhave pubbe ananussutesu dhammesu

to me, monks, regarding these previously unheard-of things

cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom rose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

Declaring the Awakening

Yāva kīvañ-ca me bhikkhave imesu catusu ariya-saccesu
For as long as to me, monks, in regard to these four noble truths

- evaṃ tiparivaṭṭaṃ dvādasākāraṃ -
- turned like this, in three ways, twelvefold -

yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahoṣi,
knowledge and insight as it really is was not quite clear,

neva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake,
for that long, monks, I did not declare to the world with its gods, Māra, and Brahma,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,
to this generation, with its ascetics and brahmins, princes and men,

anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsīm.
that I was fully awakened with unsurpassed complete awakening.

Yato ca kho me bhikkhave imesu catusu ariyasaccesu
But when to me, monks, in regard to these four noble truths

- evaṃ tiparivaṭṭaṃ dvādasākāraṃ -
- turned like this, in three ways, twelvefold -

yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahoṣi,
knowledge and insight as it really is was quite clear

athāhaṃ bhikkhave sadevake loke samārake sabrahmake
then, monks, I did declare to the world with its gods, Māra, and Brahma,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,
to this generation, with its ascetics and brahmins, princes and men,

anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsīm.
that I was fully awakened with unsurpassed complete awakening.

Ñāṇaṃ-ca pana me dassanaṃ udapādi:
To me knowledge and seeing arose:

“Akuppā me cetovimutti
“Sure is my freedom of mind

ayam-antimā jāti
this is my last birth

natthi dāni punabbhavo” ti.
now there is no continuation of existence.”

The First Attainment

Idam-avoca Bhagavā,

The Gracious One said this,

attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

and the group-of-five monks were uplifted and greatly rejoiced in what was said by the Gracious One.

Imasmiñ-ca pana veyyākaraṇasmiṃ bhaññamāne,

Moreover, as this sermon was being given,

āyasmato Koṇḍañña virajaṃ, vītamalaṃ,

to venerable Koṇḍañña the dust-free, stainless,

Dhammacakkhuṃ udapādi:

Vision-of-the-Dhamma arose:

Yaṃ kiñci samudayadhammaṃ, sabba-taṃ¹ nirodhadhamman-ti.

Whatever has the nature of arising, all that has the nature of ceasing.

The Gods of the Sense World

Pavattite ca pana Bhagavatā Dhammacakke

Now when the Dhamma Wheel was set rolling by the Gracious One

Bhummā devā saddam-anussāvesuṃ:

the Earth gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.

or by a god or by a demon or by a deity or by anyone in the world.”

Bhummānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Earth gods

Cātummahārājikā devā saddam-anussāvesuṃ:

the gods called the Four Great Kings let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,

“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

¹ PPV2: *sabbaṃ taṃ*

appativattiyam samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Cātummahārājjikānaṃ devānaṃ saddaṃ sutvā
Having heard the cry of the gods called the Four Great Kings

Tāvatiṃsā devā saddam-anussāvesuṃ:
the Tāvatiṃsa gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyam samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā
Having heard the cry of the Tāvatiṃsa gods

Yāma devā saddam-anussāvesuṃ:
the Yāma gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyam samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Yāmānaṃ devānaṃ saddaṃ sutvā
Having heard the cry of the Yāma gods

Tusitā devā saddam-anussāvesuṃ:
the Tusita gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyāṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Tusitānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Tusita gods

Nimmāṇarati devā saddam-anussāvesuṃ:

the Nimmāṇarati gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyāṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Nimmāṇaratīnaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Nimmāṇarati gods

Paranimmitavasavattino devā saddam-anussāvesuṃ:

the Paranimmitavasavatti gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyāṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

The Gods of the Form World

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Paranimmitavasavatti gods

Brahmapārisajjā devā saddam-anussāvesuṃ:

the Brahmapārisajja gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyāṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Brahmapārisajjānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Brahmapārisajja gods

Brahmapurohitā devā saddam-anussāvesuṃ:

the Brahmapurohita gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyāṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Brahmapurohitānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Brahmapurohita gods

Mahābrahmā devā saddam-anussāvesuṃ:

the Mahābrahma gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyāṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Mahābrahmānaṃ devānaṃ saddaṃ sutvā

Having heard the cry of the Mahābrahma gods

Parittābhā devā saddam-anussāvesuṃ:

the Parittābha gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyam samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Parittābhānam devānam saddam sutvā

Having heard the cry of the Parittābha gods

Appamāṇābhā¹ devā saddam-anussāvesum:

the Appamāṇābha gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyam Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaram Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyam samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Appamāṇābhānam² devānam saddam sutvā

Having heard the cry of the Appamāṇābha gods

Ābhassarā devā saddam-anussāvesum:

the Ābhassara gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyam Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaram Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyam samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Ābhassarānam devānam saddam sutvā

Having heard the cry of the Ābhassara gods

Parittasubhā devā saddam-anussāvesum:

the Parittasubha gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyam Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaram Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

¹ MPP, PPV2: *Appamāṇābhā*

² MPP, PPV2: *Appamāṇābhānam*

appativattiyam samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Parittasubhānam devānam saddam sutvā

Having heard the cry of the Parittasubha gods

Appamāṇasubhā devā saddam-anussāvesum:

the Appamāṇasubha gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyam Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaram Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyam samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Appamāṇasubhānam devānam saddam sutvā

Having heard the cry of the Appamāṇasubha gods

Subhakiṇṇhakā¹ devā saddam-anussāvesum:

the Subhakiṇṇha gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyam Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaram Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyam samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Subhakiṇṇhakānam² devānam saddam sutvā

Having heard the cry of the Subhakiṇṇha gods

Vehapphalā devā saddam-anussāvesum:

the Vehapphala gods let loose a cry:

“Etaṃ Bhagavatā Bārāṇasiyam Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaram Dhammacakkaṃ pavattitaṃ,
has set rolling the unsurpassed Dhamma Wheel,

¹ CBhp: *Subhakiṇṇakā*

² CBhp: *Subhakiṇṇakānam*

appativattiyam samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

The Gods of the Pure Abodes

Vehapphalānam devānam saddam sutvā

Having heard the cry of the Vehapphala gods

Avihā devā saddam-anussāvesum:

the Aviha gods let loose a cry:

“Etam Bhagavatā Bārāṇasiyam Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaram Dhammacakkaṃ pavattitam,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyam samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Avihānam devānam saddam sutvā

Having heard the cry of the Aviha gods

Atappā devā saddam-anussāvesum:

the Atappa gods let loose a cry:

“Etam Bhagavatā Bārāṇasiyam Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaram Dhammacakkaṃ pavattitam,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyam samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Atappānam devānam saddam sutvā

Having heard the cry of the Atappa gods

Sudassā devā saddam-anussāvesum:

the Sudassa gods let loose a cry:

“Etam Bhagavatā Bārāṇasiyam Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaram Dhammacakkaṃ pavattitam,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyam samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Sudassānam devānam saddam sutvā

Having heard the cry of the Sudassa gods

Sudassī devā saddam-anussāvesum:

the Sudassī gods let loose a cry:

“Etam Bhagavatā Bārāṇasiyam Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaram Dhammacakkaṃ pavattitam,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyam samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Sudassīnam devānam saddam sutvā

Having heard the cry of the Sudassī gods

Akiṇiṭṭhakā devā saddam-anussāvesum:

the Akiṇiṭṭhaka gods let loose a cry:

“Etam Bhagavatā Bārāṇasiyam Isipatane Migadāye,
“The Gracious One, while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaram Dhammacakkaṃ pavattitam,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyam samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a demon or by a deity or by anyone in the world.”

Iti ha tena khaṇena tena muhuttana, yāva Brahmaloḳā saddo abbhuggaṅchi,

Thus at that moment, at that second, that cry reached as far as the Brahma worlds,

ayaṅ-ca dasasahassī¹ lokadhātu saṅkampi, sampakampi, sampavedhi,
and this ten thousand world-element moved, wavered, and shook,

appamāṇo ca uḷāro obhāso loke pātur-ahosi,
and great and measureless light became manifest in the world,

atikkamma devānam devānubhāvan-ti.

transcending the psychic power of the gods.

¹ PPV2: -sahassi

Atha kho Bhagavā udānaṃ udānesi:

Then the Gracious One uttered this inspired utterance:

“Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño” ti.

“Koṇḍañña surely knows, Koṇḍañña surely knows.”

Iti hidaṃ āyasmato Koṇḍaññassa

Thus to the venerable Koṇḍañña

Aññā Koṇḍañño tveva nāmaṃ ahoṣī ti.

came the name Aññā Koṇḍañña (Koṇḍañña, he-who-knows).

23. Mahāsamayasuttam The Discourse on the Great Convention

Evam me sutam:

Thus I have heard:

ekam samayam Bhagavā Sakkesu viharati

at one time the Gracious One was dwelling amongst the Sakyans

Kapilavatthusmim Mahāvane mahatā bhikkhusaṅghena saddhim

in the Great Wood near Kapilavatthu with a great Saṅgha of monks

pañcamattehi bhikkhusatehi sabbeheva Arahantehi,

consisting of five hundred monks, all of them Worthy Ones,

dasahi ca lokadhātūhi¹ devatā yebhuyyena sannipatitā honti

and almost all of the gods from the ten world-elements had assembled

Bhagavantam dassanāya bhikkhusaṅghañ-ca.

to see the Gracious One and the Saṅgha of monks.

Atha kho catunnam Suddhāvāsakāyikānam devānam etad-ahosi:

Then this occurred to four gods from among the hosts in the Pure Abodes:

“Ayaṃ kho Bhagavā Sakkesu viharati

“The Gracious One is dwelling amongst the Sakyans

Kapilavatthusmim Mahāvane mahatā bhikkhusaṅghena saddhim

in the Great Wood near Kapilavatthu with a great Saṅgha of monks

pañcamattehi bhikkhusatehi sabbeheva Arahantehi,

consisting of five hundred monks, all of them Worthy Ones,

dasahi ca lokadhātūhi² devatā yebhuyyena sannipatitā honti

and almost all of the gods from the ten world elements have assembled

Bhagavantam dassanāya bhikkhusaṅghañ-ca.

to see the Gracious One and the Saṅgha of monks.

Yan-nūna mayam-pi yena Bhagavā tenupasaṅkameyyāma,

Well now, we too could approach the Gracious One,

upasaṅkamtivā Bhagavato santike paccekagātham bhāseyyāmā” ti.

and after approaching the Gracious One we could recite a verse each in his presence.”

Atha kho tā devatā seyyathā pi nāma balavā puriso

Then those gods, just as a strong man

sammiñjitam vā bāham pasāreyya, pasāritam vā bāham sammiñjeyya,

might stretch out a bent arm, or bend in an outstretched arm,

¹ CBhp: *lokadhātuhi*

² CBhp: *lokadhātuhi*

evam-evam̐ Suddhāvāsesu devesu antarahitā

in the same way disappeared from among the gods of the Pure Abodes

Bhagavato purato pātur-ahesum̐.

and appeared in front of the Gracious One.

Atha kho tā devatā Bhagavantam̐ abhivādetvā, ekam-antam̐ aṭṭham̐su.

Then those gods after worshipping the Gracious One, stood on one side.

Ekam-antam̐ ṭhitā kho ekā devatā

While standing on one side one of the gods

Bhagavato santike imam̐ gātham̐ abhāsi:

recited this verse in the presence of the Gracious One:

“Mahāsamayo pavanasmim̐, devakāyā samāgatā,

“There is a great convention in the wood, and a host of gods have come,

āgatamha imam̐ Dhammasamayam̐ dakkhitāye aparājitasanghan”-ti. [1]

we have come to this Dhamma convention to see the Saṅgha, who are undefeated.”

Atha kho aparā devatā Bhagavato santike imam̐ gātham̐ abhāsi:

Then another god recited this verse in the presence of the Gracious One:

“Tatra bhikkhavo samādahamsu, cittamattano ujukam̐ akamsu,¹

“In this place the monks are concentrated, they have straightened out their minds by themselves,

sārathīva nettāni gahetvā, indriyāni rakkhanti paṇḍitā” ti. [2]

like a charioteer who has taken the reins, the wise protect their sense faculties.”

Atha kho aparā devatā Bhagavato santike imam̐ gātham̐ abhāsi:

Then another god recited this verse in the presence of the Gracious One:

“Chetvā khīlam̐ chetvā paligham̐, indakhīlam̐ ūhacca-m-anejā,

“Having cut off the hindrance and obstacle, and dug up the locking post, they are unmoved,

te caranti suddhā vimalā, Cakkhumatā sudantā susunāgā” ti. [3]

they live pure and unstained, young nāgas, well-tamed by the Visionary.”

Atha kho aparā devatā Bhagavato santike imam̐ gātham̐ abhāsi:

Then another god recited this verse in the presence of the Gracious One:

“Ye keci Buddham̐ saraṇam̐ gatāse na te gamissanti apāyam̐.²

“Whoever has gone to the Buddha for refuge will not go to the lower worlds.

Pahāya mānusaṃ deham̐ devakāyam̐ paripūressantī” ti. [4]

After giving up the human body they will fill up the ranks of the gods.”

Atha kho Bhagavā bhikkhū āmantesi:

Then the Gracious One addressed the monks, saying:

¹ MPP, PPV, PPV2: *ujukam-akamsu*

² CBhp: *apāyabhūmim̐*

“Yebhuyyena bhikkhave dasasu lokadhātūsu devatā sannipatitā
“Monks, almost all of the gods from the ten world-elements have assembled

Tathāgatam dattanāya bhikkhusaṅghañ-ca.
to see the Realised One and the Saṅgha of monks.

Ye pi te bhikkhave ahesum atītam-addhānam Arahanto,
Monks, those who in the past were Worthy Ones,

Sammāsambuddhā, tesam-pi Bhagavantānam
Perfect Sambuddhas, for those Gracious Ones also

etaparamā yeva devatā sannipatitā ahesum seyyathā pi mayham etarahi.
at least as many gods have assembled as for me at the present time.

Ye pi te bhikkhave bhavissanti anāgatam-addhānam Arahanto,
Monks, those who in the future will be Worthy Ones,

Sammāsambuddhā, tesam-pi Bhagavantānam
Perfect Sambuddhas, for those Gracious Ones also

etaparamā yeva devatā sannipatitā bhavissanti seyyathā pi mayham etarahi.
at least as many gods will assemble as for me at the present time.

Ācikkhissāmi bhikkhave devakāyānam nāmāni,
Monks, I will declare the names of the hosts of gods,

kittayissāmi bhikkhave devakāyānam nāmāni,
monks, I will proclaim the names of the hosts of gods,

desissāmi¹ bhikkhave devakāyānam nāmāni.
monks, I will reveal the names of the hosts of gods.

Tam suṇātha sādhuḥkaṃ manasikarotha bhāsissāmi² ti.
Listen to it, apply your minds well, and I will speak.”

“Evaṃ bhante” ti kho te bhikkhū Bhagavato paccassosum,
“Yes, reverend Sir,” those monks replied to the Gracious One,

Bhagavā etad-avoca:
and the Gracious One said this:

“Silokam-anukassāmi yattha Bhumma tad-assitā:
“I will repeat a famous verse (a Siloka) wherever the gods of the Earth live:

Ye sitā girigabbharam, pahitattā samāhitā, [5]
There are (monks) who live in a hill cave, who are resolute, composed,

puthū² sīhā va sallīnā, lomahaṃsābhisambhuno,
who are like lions crouching, who have overcome (all) horror,

odātamanasā suddhā, vipassanna-m-anāvīlā”. [6]
with minds that are cleansed, and purified, which are clear, and undisturbed”.

¹ PPV: *desessāmi*

² MPP, PPV2: *puthu*

Bhiyyo¹ pañcasate ñatvā vane Kāpilavatthave,
He knew there were more than five hundred in the wood near Kapilavatthu (like this),

tato āmantayī Satthā sāvake sāsane rate: [7]
therefore the Teacher addressed those disciples who delight in the teaching:

“Devakāyā abhikkantā, te vijānātha bhikkhavo!”
“A host of gods have drawn near (to us), you should know who they are, monks!”

Te ca ātappam-akarum, sutvā Buddhassa sāsanaṃ, [8]
Then (those monks) became ardent, after hearing the Buddha’s teaching,

tesaṃ pātur-ahū² ñāṇaṃ, amanussānadassanaṃ -
and knowledge was manifest to them, seeing those non-human beings -

appeke satam-addakkhum, sahasaṃ atha sattatiṃ. [9]
and some of them saw a hundred, a thousand, or seventy (thousand).

Sataṃ eke sahasānaṃ amanussānaṃ-addasaṃ,³
Some of them saw a hundred thousand of those non-human beings,

appekenantam-addakkhum disā sabbā phuṭā ahū.⁴ [10]
and some saw an endless number spread out in every direction.

Tañ-ca sabbāṃ abhiññāya vavakkhitvāna⁵ Cakkhumā,
Having deep knowledge of all that the Visionary desired to speak,

tato āmantayī Satthā sāvake sāsane rate: [11]
therefore the Teacher addressed those disciples who delight in the teaching:

“Devakāyā abhikkantā, te vijānātha bhikkhavo!”⁶
“A host of gods have drawn near (to us), you should know who they are, monks!”

Ye vohaṃ kittayissāmi girāhi anupubbaso. [12]
I will proclaim their (names) to you with lyrics in regular order.

Yakkhas

Sattasahasā te yakkhā,⁷ Bhumma Kāpilavattavā,
There are seven thousand yakkhas, Earth gods from Kapilavatthu,

iddhimanto, jutimanto,⁸ vaṇṇavanto, yasassino,
who have psychic power, who are bright, beautiful, and resplendent,

¹ PPV: *Bhīyyo*

² CBhp: *ahu*

³ CBhp: *addamsu*

⁴ CBhp: *ahu*

⁵ CBhp: *avekkhitvāna*

⁶ PPV: *bhikkhave*

⁷ PPV, MPP, PPV2: *Sattasahasā yakkhā*

⁸ CBhp: *jutimanto*, and so throughout

modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanāṃ. [13]
rejoicing they have drawn near the gathering of monks in the wood.

Chasahassā Hemavatā yakkhā nānattavaṇṇino,
From Hemavant there are six thousand yakkhas, diverse in colour,

iddhimanto, jutīmanto, vaṇṇavanto, yasassino,
who have psychic power, who are bright, beautiful, and resplendent,

modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanāṃ. [14]
rejoicing they have drawn near the gathering of monks in the wood.

Sātāgirā tisahassā yakkhā nānattavaṇṇino,
From Sātāgira there are three thousand yakkhas, diverse in colour,

iddhimanto, jutīmanto, vaṇṇavanto, yasassino,
who have psychic power, who are bright, beautiful, and resplendent,

modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanāṃ. [15]
rejoicing they have drawn near the gathering of monks in the wood.

Iccete soḷasasahassā yakkhā nānattavaṇṇino,
Like this there are sixteen thousand yakkhas, diverse in colour,

iddhimanto, jutīmanto, vaṇṇavanto, yasassino,
who have psychic power, who are bright, beautiful, and resplendent,

modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanāṃ. [16]
rejoicing they have drawn near the gathering of monks in the wood.

Vessāmittā pañcasatā yakkhā nānattavaṇṇino,
From Vessāmitta there are five hundred yakkhas, diverse in colour,

iddhimanto, jutīmanto, vaṇṇavanto, yasassino,
who have psychic power, who are bright, beautiful, and resplendent,

modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanāṃ. [17]
rejoicing they have drawn near the gathering of monks in the wood.

Kumbhīro¹ Rājagahiko, Vepullassa nivesanaṃ,
From Rājagaha there is Kumbīra, who is settled on Vepulla,

bhiyyo² naṃ sataśahassaṃ yakkhānaṃ payirupāsati,
and more than a hundred thousand yakkhas who gather round him,

Kumbhīro Rājagahiko so pāga samitiṃ vanāṃ. [18]
From Rājagaha there is Kumbīra he also came to the gathering in the wood.

¹ CBhp: *Kumbhiro*, and two lines below

² CBhp, PPV: *bhīyyo*

The Four Great Kings

Purimañ-ca disaṃ, rājā Dhataratṭho taṃ¹ pasāsati,
The Easterly direction, the king Dhataratṭha rules over that,

gandhabbānaṃ ādhipati, Mahārājā yasassi so, [19]
he is master of the Gandhabbas, he is a resplendent Great King,

puttā pi tassa bahavo, Indanāmā mahabbalā,
also there are his many sons, Inda by name, ones of great strength,

iddhimanto, jutīmanto, vaṇṇavanto, yasassino,
who have psychic power, who are bright, beautiful, and resplendent,

modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanāṃ. [20]
rejoicing they have drawn near the gathering of monks in the wood.

Dakkhiṇaṃ-ca disaṃ, rājā Virūḷho taṃ pasāsati,
The Southerly direction, the king Virūḷha rules over that,

kumbhaṇḍānaṃ ādhipati, Mahārājā yasassi so, [21]
he is master of the Kumbhaṇḍas, he is a resplendent Great King,

puttā pi tassa bahavo, Indanāmā mahabbalā,
also there are his many sons, Inda by name, ones of great strength,

iddhimanto, jutīmanto, vaṇṇavanto, yasassino,
who have psychic power, who are bright, beautiful, and resplendent,

modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanāṃ. [22]
rejoicing they have drawn near the gathering of monks in the wood.

Pacchimañ-ca disaṃ, rājā Virūpakkho taṃ pasāsati,
The Westerly direction, the king Virūpakkha rules over that,

nāgānaṃ ādhipati, Mahārājā yasassi so, [23]
he is master of the nāgas, he is a resplendent Great King,

puttā pi tassa bahavo, Indanāmā mahabbalā,
also there are his many sons, Inda by name, ones of great strength,

iddhimanto, jutīmanto, vaṇṇavanto, yasassino,
who have psychic power, who are bright, beautiful, and resplendent,

modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanāṃ. [24]
rejoicing they have drawn near the gathering of monks in the wood.

Uttarañ-ca disaṃ, rājā Kuvero taṃ pasāsati,
The Northerly direction, the king Kuvera rules over that,

yakkhānaṃ ādhipati, Mahārājā yasassi so, [25]
he is master of the yakkhas, he is a resplendent Great King,

¹ CBhp: omit *taṃ*

puttā pi tassa bahavo, Indanāmā mahabbalā,
also there are his many sons, Inda by name, ones of great strength,

iddhimanto, jutīmanto, vaṇṇavanto, yasassino,
who have psychic power, who are bright, beautiful, and resplendent,

modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanāṃ. [26]
rejoicing they have drawn near the gathering of monks in the wood.

Purimaṃ disaṃ Dhataratṭho,¹ Dakkhiṇena Virūḷhako,
To the East there is Dhataratṭha, in the South there is Virūḷhaka,

Pacchimena Virūpakkho, Kuvero Uttaraṃ disaṃ. [27]
in the West there is Virūpakka, to the North there is Kuvera.

Cattāro te Mahārājā, samantā caturo disā,
These are the Four Great Kings, from all sides, the four directions,

daddallamānā aṭṭhaṃsu vane Kāpilavatthave. [28]
they stood blazing brilliantly in the wood near Kapilavatthu.

Tesaṃ māyāvino dāsā āgu² vañcanikā saṭṭhā:
Their deceitful servants came, who are fraudulent and treacherous:

māyā Kuṭeṇḍu Veteṇḍu, Viṭucca Viṭuḍo saha, [29]
the deceitful Kuteṇḍu, Veteṇḍu, Viṭucca, and Viṭuḍa,

Candano Kāmasetṭho ca, Kinnughaṇḍu Nighaṇḍu ca,
Candana and Kāmasetṭha, Kinnughaṇḍu and Nighaṇḍu,

Panādo Opamañña ca, devasūto ca Mātali, [30]
Panāda and Opamañña, and Mātali, the gods' charioteer,

Cittaseno³ ca gandhabbo, Nalo rājā Janesabho
The gandhabbas Citta and Sena, the kings Nala and Janesabha

āgu Pañcasikho ceva, Timbarū Suriyavaccasā. [31]
came, and also Pañcasikha, Timbaru, and Suriyavaccasā.

Ete caññe ca rājāno, gandhabbā saha rājubhi,
These and also other kings, and gandhabbas along with their kings,

modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanāṃ. [32]
rejoicing they have drawn near the gathering of monks in the wood.

¹ PPV2: *Puratthimena Dhataratṭho*

² CBhp: *āguṃ*, and so throughout

³ Although the grammar suggests that this is the name of one gandhabba, the commentary defines it as two.

Nāgas and Supaṇṇas

Athāgu Nābhasā nāgā,¹ Vesālā saha Tacchakā,
Then came Nāgas from Nābhasa, and from Vesāli, and the Tacchakas,

Kambal' Assatarā āgu, Pāyāgā saha ñātibhi. [33]
the Kambalas, and Assataras came, and (nāgas) from Pāyāga with their kin.

Yāmunā Dhataratṭhā² ca āgu nāgā yasassino,
The Yāmuna, and the Dhataratṭha nāgas came, resplendent ones,

Erāvaṇo mahānāgo, so pāga samitiṃ vanam. [34]
and Erāvaṇa, the great nāga, he also came to the gathering in the wood.

Ye nāgarāje sahasā haranti dibbā dijā pakkhivissuddhacakkhū -
Those who carry away the nāga kings by force the divine, twice-born, winged ones, with clear vision -

vehāsayā te vanam-ajjhapattā, Citrā Supaṇṇā iti tesam nāmāni. [35]
through the air they (came and) arrived in the wood, the Citras and Supaṇṇas, such are their names.

Abhayaṃ tadā nāgarājānam-āsi, supaṇṇato khemam-akāsi Buddho.
But at that time the nāga kings were without fear, for the Buddha made them safe from the supaṇṇas.

Sanhāhi vācāhi upavhayantā, nāgā supaṇṇā saraṇam-agaṃsu Buddham.³ [36]
Calling on (one another) with gentle words, the nāgas and supaṇṇas took refuge in the Buddha.

Asuras

Jitā Vajirahatthena, samuddaṃ asurā sitā,
Defeated by Vajirahattha, the asuras live in the ocean,

bhātaro Vāsavassete,⁴ iddhimanto yasassino, [37]
they are brothers of Vāsava, having psychic power, resplendent,

Kālakañjā mahābhimsā, asurā Dānaveghasā,
the very fearful Kālakañjas, the Dānaveghasa asuras,

Vepacitti⁵ Sucitti ca, Pahārādo Namuci saha, [38]
Vepacitti and Sucitti, Pahārāda, together with Namuci,

satañ-ca Baliputtānaṃ, sabbe Verocanāmakā.
and a hundred of Bali's sons, all of them named after Veroca.

Sannayhitvā Baliṃ senaṃ Rāhubhaddam-upāgamuṃ:
Having armed themselves, Bali's army came to lucky Rāhu (and said):

¹ CBhp: *Nāgasā nāgā*

² CBhp: *Dhataratṭho*

³ CBhp: *saraṇagamāṃsu*, and omit *Buddham*

⁴ CBhp: *Vasavassete*

⁵ MPP, PPV, PPV2: *Vepacitti*

“Samayo dāni bhaddante, bhikkhūnaṃ samitiṃ vanaṃ.” [39]
“Now is the time, reverend Sir, for the gathering of the monks in the wood.”

Devas

Āpo ca devā Paṭhavī ca,¹ Tejo Vāyo tad-āgamuṃ,
The Water gods, and the Earth gods, the Fire, and the Wind (gods all) came there,

Varuṇā Vāruṇā devā, Somo ca Yasasā saha, [40]
the Varuṇa, and Vāruṇa gods, Soma followed by Yasa,

Mettākaruṇākāyikā āgu devā yasassino.
and a host of Friendly and Compassionate gods came, resplendent ones.

Dasete dasadhā kāyā, sabbe nānattavaṇṇino, [41]
All of these ten hosts, ten kinds (of gods), who are diverse in colour,

iddhimanto, jutīmanto, vaṇṇavanto, yasassino.
who have psychic power, who are bright, beautiful, and resplendent.

modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanaṃ. [42]
rejoicing they have drawn near the gathering of monks in the wood.

Veṅhū devā² Sahalī ca Asamā ca duve Yamā.
The Veṅhu and Sahalī and Asama gods, and the two Yama gods (came).

Candassūpanisā³ devā Candam-āgu purakkhatvā. [43]
The gods who depend on the Moon came, with the Moon in front of them.

Suriyassūpanisā⁴ devā Suriyam-āgu⁵ purakkhatvā,
The gods who depend on the Sun came, with the Sun in front of them,

Nakkhattāni purakkhatvā, āgu mandavalāhakā. [44]
with the stars in front of them, also the foolish Rain Cloud (gods) came.

Vasūnaṃ Vāsavo seṭṭho, Sakko pāga Purindado.
Sakka also came, (who is called) Vāsava, the best of the Vasū, and Purindada.

Dasete dasadhā kāyā, sabbe nānattavaṇṇino, [45]
All of these ten hosts, ten kinds (of gods), who are diverse in colour,

iddhimanto, jutīmanto, vaṇṇavanto, yasassino,
who have psychic power, who are bright, beautiful, and resplendent,

modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanaṃ. [46]
rejoicing they have drawn near the gathering of monks in the wood.

¹ CBhp: omit 2nd *ca*

² MPP, PPV, PPV2: *Veṅhū ca devā*

³ CBhp: *Candassupanisā*

⁴ CBhp, PPV2: *Suriyassupanisā*

⁵ CBhp: *-āgum*

Athāgu Sahabhū devā, jalam-aggisikhāriva,

Then came the Sahabhu gods, blazing forth, like the crest of a fire,

Ariṭṭhakā ca Rojā ca Ummāpupphanibhāsino. [47]

and the Ariṭṭhakas and Rojas and the splendid Ummapuppha (gods).

Varuṇā Sahadhammā ca, Accutā ca Anejakā,

The Varuṇas and Sahadhammas, the Accutas and Anejakas,

Sūleyyarucirā¹ āgu; āgu² Vāsavanesino. [48]

the Sūleyyas and Ruciras (all) came; the Vāsavanesi (gods) came.

Dasete dasadhā kāyā, sabbe nānattavaṇṇino,

All of these ten hosts, ten kinds (of gods), who are diverse in colour,

iddhimanto, jutīmanto, vaṇṇavanto, yasassino,

who have psychic power, who are bright, beautiful, and resplendent,

modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanaṃ. [49]

rejoicing they have drawn near the gathering of monks in the wood.

Samānā Mahāsamānā, Mānusā Mānusuttamā,

The Samānas, Mahasamānas, Mānasas, Mānusuttamas,

Khiddāpadūsikā āgu; āgu³ Manopadūsikā. [50]

and the Khiddāpadūsikas came; the Manopadūsikas came.

Athāgu Harayo devā, ye ca Lohitavāsino.

Then the Hari gods came, and those (known as) the Lohitavāsī.

Pāragā Mahapāragā⁴ āgu devā yasassino. [51]

The Pāragas, and Mahapāragas came, gods who are resplendent.

Dasete dasadhā kāyā, sabbe nānattavaṇṇino,

All of these ten hosts, ten kinds (of gods), who are diverse in colour,

iddhimanto, jutīmanto, vaṇṇavanto, yasassino,

who have psychic power, who are bright, beautiful, and resplendent,

modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanaṃ. [52]

rejoicing they have drawn near the gathering of monks in the wood.

Sukkā Karumhā⁵ Aruṇā āgu Veghanasā saha.

The Sukkas, Karumhas, and Aruṇas came, with the Veghanasas.

Odātagayhā pāmokkhā āgu devā Vicakkhaṇā. [53]

The Vicakkhaṇa gods came with the Odātagayhas in front.

¹ CBhp, PPV2: *Suleyyarucirā*

² CBhp: *āguṃ*

³ CBhp: *āguṃ*

⁴ CBhp: *Mahāpāragā*

⁵ CBhp: *Karamhā*

Sadāmattā Hāragajā, Missakā ca yasassino.

The Sadāmattas, Hāragajas, and the resplendent Missakas.

Thanayaṃ āga Pajjunno, yo disā abhivassati. [54]

Pajjunna came thundering, he who pours down rain in (all) directions.

Dasete dasadhā kāyā, sabbe nānattavaṇṇino,

All of these ten hosts, ten kinds (of gods), who are diverse in colour,

iddhimanto, jutīmanto, vaṇṇavanto, yasassino,

who have psychic power, who are bright, beautiful, and resplendent,

modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanāṃ. [55]

rejoicing they have drawn near the gathering of monks in the wood.

Khemiyā Tusitā Yāmā, Kaṭṭhakā ca yasassino.

The Khemiyas, Tusitas, Yāmas, and resplendent Kaṭṭhakas (came).

Lambītakā Lāmaseṭṭhā Jotināmā ca Āsavā, [56]

The Lambītakas, Lāmaseṭṭhas, those called the Jotis, and Āsavas,

Nimmāṇaratino āgu; athāgu Paranimmitā.

and the Nimmāṇaratis came; then came the Paranimittas.

Dasete dasadhā kāyā, sabbe nānattavaṇṇino, [57]

All of these ten hosts, ten kinds (of gods), who are diverse in colour,

iddhimanto, jutīmanto, vaṇṇavanto, yasassino,

who have psychic power, who are bright, beautiful, and resplendent,

modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanāṃ. [58]

rejoicing they have drawn near the gathering of monks in the wood.

Saṭṭhete devanikāyā, sabbe nānattavaṇṇino,

All of these sixty hosts of gods, who are diverse in colour,

nāmanvayena āgañchum; ye caññe sadisā saha: [59]

in conformity with their names came; these along with others similar (thinking):

“Pavutthajātīm akhilaṃ, oghatiṇṇam-anāsavaṃ,

° “We shall see the casteless (Saṅgha), unhindered, flood-crossers, pollution-free,

dakkhemoghataram nāgam, Candam va asitātigam. [60]

and the nāga, who is beyond the flood, who, like the Moon, has overcome the darkness.

Brahmās

Subrahmā Paramatto ca, puttā iddhimato saha.

Subrahmā and Paramatta, along with the sons of the powerful one (came).

Sanaṅkumāro Tisso ca so pāga samitiṃ vanāṃ. [61]

Sanaṅkumāra and Tissa also came to the gathering in the wood.

Sahassaṃ brahmalokānaṃ Mahābrahmābhitiṭṭhati,

In the thousand brahma worlds a Great Brahma has arisen,

upapanno jutīmanto, bhismākāyo yasassi so. [62]

a bright one, who stands out, whose awesome body is resplendent.

Dassettha Issarā āgu, paccekavasavattino,

The ten Issarā (brahmās) came, who individually wield power,

tesañ-ca majjhato āga Hārīto parivārito. [63]

and in the midst of them came Hārīta with his entourage.

Māra and his Army

Te ca sabbe abhikkante, sa-Inde deve sabrahmake,

Now when they had all drawn near, Inda with the gods and the brahmās,

Mārasenā abhikkāmi:¹ passa Kaṇhassa mandiyaṃ! [64]

Māra's army also drew near: behold the foolishness of the Dark One!

“Etha gaṇhatha bandhatha, rāgena bandham-atthu ve,²

“Come now, seize them, and bind them (he said), let them be bound by passion,

samantā parivāretha, mā vo muñcittha koci naṃ!” [65]

surround them on all sides, do not let anyone of them go free!”

Iti tattha mahāseno kaṇhasenaṃ apesayī,³

Thus in that place the great army leader sent forth his dark army,

pāṇinā thalam-āhacca, saraṃ katvāna bheravaṃ, [66]

after striking the ground with his hand, and making a fearful noise,

yathā pāvussako megho, thanayanto savijjuko -

like a storm cloud shedding rain, thundering, with flashes of lightning -

tadā so paccudāvatti, saṅkuddho asayaṃvasī. [67]

but then he retreated, angry, and unable to control himself.

Tañ-ca sabbaṃ abhiññāya vavakkhitvāna Cakkhumā,

Knowing all that (was happening) the Visionary desired to speak,

tato āmantayī Satthā sāvake sāsane rate: [68]

therefore the Teacher addressed those disciples who delight in the teaching:

“Mārasenā abhikkantā, te vijānātha bhikkhavo!”

“Māra's army has drawn near (to us), you should know who they are, monks!”

Te ca ātappam-akarūṃ, sutvā Buddhassa sāsanaṃ.

Then (those monks) became ardent, after hearing the Buddha's teaching.

¹ PPV: *abhikkhamuṃ*

² CBhp: *vo*

³ CBhp: *apesayi*

Vītarāgehapakkāmuṃ,¹ nesaṃ lomam-pi iñjayuṃ!² [69]

They withdrew from the passionless (monks), not one of their hairs was shaken!

Spoken by Māra

“Sabbe vijitasāṅgāmā, bhayātītā³ yasassino,

“They are all victorious in battle, beyond fear, and resplendent,

modanti saha bhūtehi, sāvakā te jane sutā” ti. [70]

those disciples, famous among men, along with (all) beings, are glad.”

¹ CBhp: *Vītarāgehipakkāmuṃ*

² CBhp: *iñjasuṃ*

³ PPV: *bhayātītā*

24. Ālavakasuttaṃ The Discourse concerning Ālavaka

Evam me sutam:

Thus I have heard:

ekam samayam Bhagavaṃ Ālaviyam viharati
at one time the Gracious One was dwelling near Ālavī

Ālavakassa yakkhassa bhavane.
in the domicile of the yakkha Ālavaka.

Atha kho Ālavako yakkho yena Bhagavaṃ tenupasaṅkami,
Then the yakkha Ālavaka approached the Gracious One,

upasaṅkamitvā Bhagavantam etad-avoca:
and after approaching he said this to the Gracious One:

“Nikkhama samaṇā!” ti,
“Get out, ascetic!”

“Sādhāvuso” ti Bhagavaṃ nikkhami.
“Yes, friend”, said the Gracious One, and he got out.

“Pavisa samaṇā!” ti,
“Go in, ascetic!”

“Sādhāvuso” ti Bhagavaṃ pāvisi.
“Yes, friend”, said the Gracious One, and he went in.

Dutiyam-pi kho Ālavako yakkho Bhagavantam etad-avoca:
For a second time the yakkha Ālavaka said this to the Gracious One:

“Nikkhama samaṇā!” ti,
“Get out, ascetic!”

“Sādhāvuso” ti Bhagavaṃ nikkhami.
“Yes, friend”, said the Gracious One, and he got out.

“Pavisa samaṇā!” ti,
“Go in, ascetic!”

“Sādhāvuso” ti Bhagavaṃ pāvisi.
“Yes, friend”, said the Gracious One, and he went in.

Tatīyam-pi kho Ālavako yakkho Bhagavantam etad-avoca:
For a third time the yakkha Ālavaka said this to the Gracious One:

“Nikkhama samaṇā!” ti,
“Get out, ascetic!”

“Sādhāvuso” ti Bhagavaṃ nikkhami.
“Yes, friend”, said the Gracious One, and he got out.

“Pavisa samaṇā!” ti,
“Go in, ascetic!”

“Sādhāvuso” ti Bhagavā pāvisi.
“Yes, friend”, said the Gracious One, and he went in.

Catuttham-pi kho Ālavako yakkho Bhagavantam etad-avoca:
For a fourth time the yakkha Ālavaka said this to the Gracious One:

“Nikkhama samaṇā!” ti,
“Get out, ascetic!”

“Na khvāham āvuso¹ nikkhamissāmi,
“I certainly will not get out, friend,

yaṃ te karaṇīyaṃ taṃ karohī” ti.
so please do whatever it is you must do.”

“Pañham taṃ samaṇa pucchissāmi, sace me na vyākarissasi,
“I will ask you a question, ascetic, and if you do not answer me,

cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi,
I will overthrow your mind, or split your heart,

pādesu vā gahetvā pāragaṅgāya khipissāmi” ti.
or seize you by the feet and throw you across the river.”

“Na khvāham² taṃ āvuso passāmi,
“I certainly do not see, friend,

sadevake loke samārake sabrahmake,
in the world with its gods, Māra, and Brahma,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,
in this generation with its ascetics and brahmins, princes and men,

yo me cittaṃ vā khipeyya, hadayaṃ vā phāleyya,
anyone who could overthrow my mind, or split my heart,

pādesu vā gahetvā pāragaṅgāya khipeyya.
or seize me by the feet and throw me across the river.

Api ca tvaṃ āvuso puccha yad-ākaṅkhasī” ti.
Still, you may ask what you want, friend.”

Atha kho Ālavako yakkho Bhagavantam gāthāya ajjhabhāsi:
Then the yakkha Ālavaka recited a verse to the Gracious One:

¹ CBhp: *Nakkhvāham taṃ āvuso*

² CBhp: *Nakkhvāham*

“Kim sūdhā vittaṃ purisassa seṭṭhaṃ? Kim su suciṇṇo sukham-āvahāti?”

“What is the greatest wealth for a person here? What, when accomplished, brings about happiness?”

“Kim su have sādutaraṃ¹ rasānaṃ? Kathaṃ jīviṃ jīvitam-āhu seṭṭhan?” ti² [1]

What, for sure, is the sweetest of tastes? Living what life do they say is the greatest?”

“Saddhīdha vittaṃ purisassa seṭṭhaṃ. Dhammo suciṇṇo sukham-āvahāti.

“Confidence is a person’s greatest wealth here. The Dhamma, when accomplished, brings about happiness.

Saccaṃ have sādutaraṃ rasānaṃ. Paññājīviṃ jīvitam-āhu seṭṭhan”-ti. [2]

Truth, for sure, is the sweetest of tastes. Living a wise life they say is the greatest.”

“Kathaṃ su taratī oghaṃ? Kathaṃ su taratī³ aṇṇavaṃ?”

“How does one cross over the flood? How does one cross over the sea?”

Kathaṃ su dukkhaṃ acceti? Kathaṃ su parisujjhati?” [3]

How does one overcome suffering? How does one become purified?”

“Saddhāya taratī⁴ oghaṃ. Appamādena aṇṇavaṃ.

“Through confidence one crosses the flood. Through heedfulness (one crosses) the sea.

Viriyena dukkhaṃ acceti. Paññāya parisujjhati.” [4]

Through energy one overcomes suffering. Through wisdom one is purified.”

“Kathaṃ su labhate paññaṃ? Kathaṃ su vindate dhaṇaṃ?”

“How is it one gains true wisdom? How is it one finds true wealth?”

Kathaṃ su kittiṃ pappoti? Kathaṃ mittāni ganthati?”

How does one acquire good repute? How does one bind friends (to oneself)?

Asmā lokā paraṃ lokaṃ kathaṃ pecca na socati?” [5]

How, after passing from this world to the next world, does one not grieve?”

“Saddahāno Arahaṭaṃ Dhammaṃ Nibbānapattiyā,

“Confident in the Worthy Ones’ Dhamma (taught) for attaining Nibbāna,

sussūsā labhate paññaṃ, appamatto vicakkhaṇo. [6]

one gains wisdom through wanting to hear it, heedfulness, and application.

Patirūpakārī dhuravā, uṭṭhātā vindate dhaṇaṃ.

Doing what is suitable, bearing up, aroused, one finds true wealth.

Saccena kittiṃ pappoti. Dadaṃ mittāni ganthati. [7]

Through truth one acquires good repute. (Through) giving one binds friends (to oneself).

¹ PPV, PPV2: *sādhutaraṃ*, also in next verse

² CBhp: omit *ti*, also in next verse

³ CBhp: *arati*

⁴ CBhp: *tarati*

Yassete caturo dhammā saddhassa gharamesino:

That confident householder who has these four things:

saccaṃ, Dhammo, dhiti,¹ cāgo, sa ve pecca na socati,
truth, Dhamma, courage, liberality, after passing away he does not grieve,

asmā lokā param lokam evam pecca na socati.² [8]
thus, after passing from this world to the next world, one does not grieve.

Ingha aññe pi pucchassu, puthū³ samaṇabrāhmaṇe,
Come now, ask others also, the many ascetics and brahmins,

yadi saccā damā cāgā khantiyā bhiiyo na vijjati.”⁴ [9]
if there is something more than truth, self-control, liberality, and patience.”

“Kathan nu dāni puccheyyam, puthū samaṇabrāhmaṇe?
“Why should I ask (others) now, the many ascetics and brahmins?

Sohaṃ ajja pajānāmi yo attho⁵ samparāyiko. [10]
Today I have come to know what is the next life’s true welfare.

Atthāya vata me Buddho vāsāy’ Ālavim-āgamī.⁶
Indeed for my welfare did the Buddha come and spend time in Ālavī.

Sohaṃ ajja pajānāmi yattha dinnam mahapphalam. [11]
When today I have come to know where that which is given bears great fruit.

So aham vicarissāmi gāmā gāmaṃ purā puram,
I will roam about from village to village, city to city,

namassamāno Sambuddham Dhammassa ca sudhammatan”-ti. [12]
revering the Sambuddha and the good qualities of the Dhamma.”

Evam vatvā⁷ Ālavako yakkho Bhagavantam etad-avoca:
After saying this, the yakkha Ālavaka said this to the Gracious One:

“Abhikkantaṃ bho Gotama! Abhikkantaṃ bho Gotama!
“Excellent, reverend Gotama! Excellent, reverend Gotama!

Seyyathā pi bho Gotama nikkujjitaṃ vā ukkujjeyya,
Just as, reverend Gotama, one might set upright what has been overturned,

paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,
or open up what has been closed, or show a path to one who is lost,

andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintī ti,
or bear an oil lamp in the darkness so that one who has eyes can see forms,

¹ CBhp: *dhiti*

² MPP: omits this line; PPV2: *sa ve pecca*

³ MPP, PPV2: *puthu*, and in the reply below

⁴ PPV: *bhīyyo na vijjati*; PPV2: *bhīyyo na vijjati*

⁵ CBhp, PPV: *yo cattho*

⁶ CBhp, PPV: *Ālavim-āgami*

⁷ CBhp: *Evam vutte*

evam-evam̐ bhotā Gotamena anekapariyāyena Dhammo pakāsito.

just so has the Dhamma been made clear by reverend Gotama in more than one way.

Esāham̐ bhavantam̐ Gotamam̐ saraṇam̐ gacchāmi,

I go to the reverend Gotama for refuge,

Dhammañ-ca bhikkhusaṅghañ-ca.

and to the Dhamma, and to the Saṅgha of monks.

Upāsakam̐ maṃ bhavam̐ Gotamo dhāretu

Please bear it in mind, reverend Gotama, that I am a lay disciple

ajjatagge pāṇupetaṃ saraṇam̐ gatan̐”-ti.

who has gone for refuge from today forward for as long as I have the breath of life.”

25. Kasībhāradvājasuttam The Discourse concerning Kasībhāradvāja

Evam me sutam:

Thus I have heard:

ekam samayam Bhagavā Magadhesu viharati

at one time the Gracious One was dwelling amongst the Magadhans

Dakkhiṇāgirismiṃ Ekanālāyam brāhmaṇagāme.

on the Southern Hill near the brahmin village Ekanālā.

Tena kho pana samayena Kasībhāradvājassa brāhmaṇassa

Then at that time the brahmin Kasībhāradvāja

pañcamattāni naṅgalasatāni payuttāni honti vappakāle.

had about five hundred ploughs yoked up during the sowing season.

Atha kho Bhagavā pubbanhasamayam nivāsetvā, pattacīvaram-ādāya,

Then the Gracious One, having dressed in the morning time, after picking up his bowl and robe,

yena Kasībhāradvājassa brāhmaṇassa kammanto tenupasaṅkami.¹

approached the place where the brahmin Kasībhāradvāja was working.

Tena kho pana samayena Kasībhāradvājassa brāhmaṇassa parivesanā vattati.

Then at that time the brahmin Kasībhāradvāja's food distribution was proceeding.

Atha kho Bhagavā yena parivesanā tenupasaṅkami,

Then the Gracious One approached the food distribution,

upasaṅkamtivā ekam-antaṃ aṭṭhāsi.

and after approaching he stood on one side.

Addasā kho Kasībhāradvājo brāhmaṇo Bhagavantam piṇḍāya ṭhitam,

The brahmin Kasībhāradvāja saw the Gracious One standing for alms,

disvāna Bhagavantam etad-avoca:

and after seeing him he said this to the Gracious One:

“Aham kho samaṇa kasāmi ca vapāmi ca,

“Ascetic, I plough and I sow,

kasitvā ca vapitvā ca bhuñjāmi.

and after ploughing and sowing I eat.

Tvam-pi samaṇa kasassu ca vapassu ca,

You also, ascetic, should plough and sow,

kasitvā ca vapitvā ca bhuñjassū” ti.

and after ploughing and sowing you can eat.”

“Aham-pi kho brāhmaṇa kasāmi ca vapāmi ca,

“Brahmin, I also plough and sow,

¹ CBhp: omit *upasankami*, presumably by mistake

kasitvā ca vapitvā ca bhuñjāmī” ti.

and after ploughing and sowing I eat.”

“Na kho pana mayaṃ passāma bhoto Gotamassa

“But we do not see the reverend Gotama’s

yugaṃ vā naṅgalaṃ vā phālaṃ vā pācanaṃ vā balivadde vā,

yoke or plough or ploughshare or goad or oxen,

atha ca pana bhavaṃ Gotamo evam-āha:

but still the reverend Gotama said this:

‘Aham-pi kho brāhmaṇa kasāmi ca vapāmi ca,

‘Brahmin, I also plough and sow,

kasitvā ca vapitvā ca bhuñjāmī’ ” ti.

and after ploughing and sowing I eat.’ ”

Atha kho Kasībhāradvājo brāhmaṇo Bhagavantaṃ gāthāya ajjhabhāsi:

Then the brahmin Kasībhāradvāja recited a verse to the Gracious One:

“Kassako paṭijānāsi na ca passāma te kasim.

“You claim that you are a ploughman, but we do not see your ploughing.

Kasim no pucchito brūhi yathā jānemu te kasim.”¹ [1]

Please tell us about ploughing when asked so that we may know your ploughing.”

“Saddhā bijaṃ, tapo vuṭṭhi, paññā me yuganaṅgalaṃ,

“Confidence the seed, austerity the rain, wisdom is my yoke and plough,

hiri isā, mano yottaṃ, sati me phālapācanaṃ. [2]

conscience the pole, mind is the strap, mindfulness is my ploughshare and goad.

Kāyagutto, vacīgutto, āhāre udare yato,

With body guarded, speech guarded, and stomach restrained regarding food,

saccaṃ karomi niddānaṃ, soraccaṃ me pamocanaṃ. [3]

I make truth the mower, temperance the setting free (of the yoke).

Viriyaṃ me dhuradhorayhaṃ, yogakkhemādhivāhanaṃ -

Energy my beast of burden, the vehicle yoked to security -

gacchati anivattantaṃ yattha gantvā na socati. [4]

without turning back it goes to that place where, having gone, one does not grieve.

Evam-esā kasī kaṭṭhā sā hoti amatapphalā,

Thus this ploughing has been ploughed that produces the fruit of the deathless,

etaṃ kasim kasitvāna sabbadukkhā pamuccatī” ti. [5]

and after ploughing this ploughing one is set free from all suffering.”

Atha kho Kasībhāradvājo brāhmaṇo

Then the brahmin Kasībhāradvāja

¹ PPV, PPV2: *kasim ti* (sic);

mahatīyā kaṁsapātiyā pāyāsaṁ vaḍḍhetvā Bhagavato upanāmesi:

having arranged milk-rice in a large bronze bowl presented it to the Gracious One, saying:

“Bhuñjatu bhavaṁ Gotamo pāyāsaṁ,

“Eat this milk-rice, reverend Gotama,

kassako bhavaṁ, yaṁ hi bhavaṁ Gotamo¹

the reverend one is a ploughman, for the reverend Gotama

amataphalaṁ kasiṁ kasatī” ti.

ploughs the ploughing which has the deathless as fruit.”

“Gāthābhigītaṁ me abhojaneyyaṁ,² sampassataṁ brāhmaṇa nesa Dhammo,

“I will not eat what is gained through chanting verses, that is not the Dhamma, brahmin, of those who see,

gāthābhigītaṁ panudanti Buddhā, Dhamme satī brāhmaṇa vutti-r-esā. [6]

Buddhas reject what is gained through chanting verses, while Dhamma lasts, brahmin, this is their way of life.

Aññena ca kevalinaṁ³ mahesiṁ, khīṇāsavaṁ kukkuccavūpasantaṁ,

Another great sage, who is fully adept, pollutant-free, at peace regarding worry (about wrongdoing),

annena pānena upaṭṭhahassu, khettaṁ hi taṁ puññapekhassa hotī” ti. [7]

attend to with food and drink, for that is the field for those who look for merit.”

“Atha kassa cāhaṁ bho Gotama imaṁ pāyāsaṁ dammī?” ti

“Then to whom, reverend Gotama, should I give this milk-rice?”

“Na khvāhaṁ taṁ⁴ brāhmaṇa passāmi, sadevake loke samārake sabrahmake,

“I certainly do not see, brahmin, in the world with its gods, Māra, and Brahma,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,

in this generation with its ascetics and brahmins, princes and men,

yassa so pāyāso bhutto sammā pariṇāmaṁ gaccheyya,

anyone who, having eaten this milk-rice, could properly digest it,

aññatra Tathāgatassa vā Tathāgatasāvakassa vā.

except a Realised One or a Realised One’s disciple.

Tena hi tvaṁ brāhmaṇa taṁ pāyāsaṁ appaharite vā chaḍḍehi,

Therefore, brahmin, cast away that milk-rice where there is but little grass,

appāṇake vā uduke opilāpehī” ti.

or drop it into water which has no breathing creatures.”

¹ PPV2: *Gotamo yaṁ hi bhavaṁ Gotamo*, printer’s error.

² CBhp: *abhojanīyaṁ*

³ PPV: *kevalīnaṁ*; PPV2: *kevalīnaṁ*

⁴ CBhp: *Nakkhvāhaṁ taṁ*; PPV2: *Na khavāhan-taṁ*, printer’s error.

Atha kho Kasībhāradvājo brāhmaṇo taṃ pāyāsaṃ appāṇake udake opilāpesi.

Then the brahmin Kasībhāradvāja dropped that milk-rice into water which had no breathing creatures.

Atha kho so pāyāso udake pakkhitto

Then that milk-rice being thrown into water

cicciṭāyati ciṭciṭāyati sandhūpāyati sampadhūpāyati,
did hiss and sizzle and steam and smoke,

seyyathā pi nāma phālo divasasantatto udake pakkhitto

just as a ploughshare heated for a day when thrown into water

cicciṭāyati ciṭciṭāyati sandhūpāyati sampadhūpāyati,
hisses and sizzles and steams and smokes,

evam-eva so pāyāso udake pakkhitto

so that milk-rice being thrown into water

cicciṭāyati ciṭciṭāyati sandhūpāyati sampadhūpāyati.

did hiss and sizzle and steam and smoke.

Atha kho Kasībhāradvājo brāhmaṇo, saṃviggo, lomahaṭṭhajāto,

Then the brahmin Kasībhāradvāja, anxious, and horrified,

yena Bhagavā tenupasaṅkami,

approached the Gracious One,

upasaṅkamitvā Bhagavato pādesu sirasā nipatitvā,

and after approaching he fell down placing his head at the Gracious One's feet,

Bhagavantam etad-avoca:

and said this to the Gracious One:

“Abhikkantaṃ bho Gotama! Abhikkantaṃ bho Gotama!

“Excellent, reverend Gotama! Excellent, reverend Gotama!

Seyyathā pi bho Gotama nikkujjitaṃ vā ukkujjeyya,

Just as, reverend Gotama, one might set upright what has been overturned,

paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya,

or open up what has been closed, or show a path to one who is lost,

andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintī ti,

or bear an oil lamp in the darkness so that one who has eyes can see forms,

evam-evam bhotā Gotamena anekapariyāyena Dhammo pakāsito.

just so has the Dhamma been made clear by reverend Gotama in more than one way.

Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi,

I go to the reverend Gotama for refuge,

Dhammañ-ca bhikkhusaṅghañ-ca.

and to the Dhamma, and to the Saṅgha of monks.

Labheyāhaṃ bhoto Gotamassa santike pabbajjaṃ,
May I receive the going forth in the presence of reverend Gotama,

labheyyaṃ upasampadan” ti.
may I receive the full ordination.”

Alattha kho Kasībhāradvājo brāhmaṇo
The brahmin Kasībhāradvāja received

Bhagavato santike pabbajjaṃ, alattha upasampadaṃ.
the going forth in the presence of the Gracious One, received full ordination.

Acirūpasampanno kho panāyasmā Bhāradvājo,
Then not long after ordination, venerable Bhāradvāja,

eko, vūpakaṭṭho, appamatto, ātāpī, pahitatto viharanto,
while dwelling solitary, secluded, heedful, ardent, and resolute,

na cirasseva yassatthāya kulaputtā
after no long time (attained) that good for which young gentlemen

sammad-eva agārasmā anagāriyaṃ pabbajanti,
rightly go forth from the house to the houseless life,

tad-anuttaraṃ brahmacariyapariyosānaṃ,
that unsurpassed conclusion to the spiritual life,

diṭṭheva dhamme sayāṃ abhiññā, sacchikatvā, upasampajja vihāsi.
and dwelt having known, experienced, and attained it himself in this very life.

Khīṇā jāti
Destroyed is (re)birth

vusitaṃ brahmacariyaṃ
accomplished is the spiritual life

kataṃ karaṇīyaṃ
done is what ought to be done

nāparaṃ itthattāyā ti abbhaññāsi.
there is no more of this mundane state - this he knew.

Aññataro ca kho panāyasmā Bhāradvājo Arahataṃ ahoṣī ti.
And venerable Bhāradvāja became another of the Worthy Ones.

26. Parābhavasuttaṃ The Discourse on Ruin

Evam me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Sāvattiyam viharati

at one time the Gracious One was dwelling near Sāvattī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Atha kho aññatarā devatā abhikkantāya rattiya,

Then a certain god, towards the end of the night,

abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā,

having lit up the whole of Jeta's Wood with his surpassing beauty,

yena Bhagavā tenupasaṅkami,

approached the Gracious One,

upasaṅkamitvā Bhagavantam abhivādetvā ekam-antam aṭṭhāsi.

and after approaching and worshipping the Gracious One, he stood on one side.

Ekam-antam ṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi:

While standing on one side that god recited a verse to the Gracious One:

“Parābhavantam purisaṃ mayaṃ pucchāma Gotamaṃ -

“We ask (reverend) Gotama regarding the man going to ruin -

Bhagavantam puṭṭham-āgamma, kiṃ parābhavato mukhaṃ?” [1]

we have come to ask the Gracious One, what is the cause of ruination?”

“Suvijāno bhavaṃ hoti, suvijāno parābhavo,

“The thriving man is easy to know, the ruining man is easy to know,

Dhammakāmo bhavaṃ hoti, Dhammadessī parābhavo.” [2]

the thriving man loves the Dhamma, the ruining man hates the Dhamma.”

“Iti hetam vijānāma, paṭhamo so parābhavo.

“Indeed it is so, this we know, this is the first ruin (of man).

Dutiyaṃ Bhagavā brūhi, kiṃ parābhavato mukhaṃ?” [3]

Please tell us, Gracious One, what is the second cause of ruin?”

“Asantassa piyā honti, sante na kurute piyaṃ,

“The bad are dear to him, he does not endear the good,

asataṃ Dhammaṃ roceti, tam parābhavato mukhaṃ.” [4]

he is pleased with the Dhamma of the bad, that is a cause of ruination.”

“Iti hetam vijānāma, dutiyo so parābhavo.

“Indeed it is so, this we know, this is the second ruin (of man).

Tatiyaṃ Bhagavā brūhi, kiṃ parābhavato mukhaṃ?” [5]

Please tell us, Gracious One, what is the third cause of ruin?”

“Niddāsīlī sabhāsīlī, anuṭṭhātā ca yo naro,

“That man who is fond of sleep, fond of society, unaroused,

alaso kodhapaññāṇo, taṃ parābhavato mukhaṃ.” [6]

lazy, and marked by anger, that is a cause of ruination.”

“Iti hetam vijānāma, tatiyo so parābhavo.

“Indeed it is so, this we know, this is the third ruin (of man).

Catutthaṃ Bhagavā brūhi, kiṃ parābhavato mukhaṃ?” [7]

Please tell us, Gracious One, what is the fourth cause of ruin?”

“Yo mātaram vā pitaram vā jiṇṇakaṃ gatayobbanam,

“He who, when his mother or father has grown old, with their youth gone,

pahusanto¹ na bharati, taṃ parābhavato mukhaṃ.” [8]

though having much, does not support them, that is a cause of ruination.”

“Iti hetam vijānāma, catuttho so parābhavo.

“Indeed it is so, this we know, this is the fourth ruin (of man).

Pañcamaṃ Bhagavā brūhi, kiṃ parābhavato mukhaṃ?” [9]

Please tell us, Gracious One, what is the fifth cause of ruin?”

“Yo brāhmaṇam vā samaṇam vā, aññaṃ vā pi vaṇibbakaṃ

° “He who deceives a brahmin, or an ascetic, or another mendicant

musāvādena vañceti, taṃ parābhavato mukhaṃ.” [10]

with words that are false, that is a cause of ruination.”

“Iti hetam vijānāma, pañcama so parābhavo.

“Indeed it is so, this we know, this is the fifth ruin (of man).

Chaṭṭhamaṃ Bhagavā brūhi, kiṃ parābhavato mukhaṃ?” [11]

Please tell us, Gracious One, what is the sixth cause of ruin?”

“Pahūtavitto puriso, sahirañño sabhojano,

“That man who has abundant wealth, who has gold, who has food,

eko bhuñjati sādūni, taṃ parābhavato mukhaṃ.” [12]

but who eats his sweetmeats alone, that is a cause of ruination.”

“Iti hetam vijānāma, chaṭṭhama so parābhavo.

“Indeed it is so, this we know, this is the sixth ruin (of man).

Sattamaṃ Bhagavā brūhi, kiṃ parābhavato mukhaṃ?” [13]

Please tell us, Gracious One, what is the seventh cause of ruin?”

¹ CBhp, PPV2: *pahūsanto*

Jātitthaddho dhanatthaddho, gottatthaddho ca yo naro,

“That man who is proud of his birth, his wealth, and his ancestry,

sañ-ñātim atimaññeti, taṃ parābhavato mukhaṃ.” [14]

and who despises his kinsfolk, that is a cause of ruination.”

“Iti hetam vijānāma, sattamo so parābhavo.

“Indeed it is so, this we know, this is the seventh ruin (of man).

Aṭṭhamam Bhagavā brūhi, kiṃ parābhavato mukhaṃ?” [15]

Please tell us, Gracious One, what is the eighth cause of ruin?”

“Itthidhutto, surādhutto, akkhadhutto ca yo naro,

“That man who is a womanizer, a drunkard, and a gambler,

laddham laddham vināseti, taṃ parābhavato mukhaṃ.” [16]

who destroys whatever is gained, that is a cause of ruination.”

“Iti hetam vijānāma, aṭṭhamo so parābhavo.

“Indeed it is so, this we know, this is the eighth ruin (of man).

Navamam Bhagavā brūhi, kiṃ parābhavato mukhaṃ?” [17]

Please tell us, Gracious One, what is the ninth cause of ruin?”

“Sehi dārehi¹ ’santutṭho, vesiyāsu padissati,

“(He who is) not satisfied with his own wives, and is seen with prostitutes,

dissati paradāresu, taṃ parābhavato mukhaṃ.” [18]

and is seen with other mens’ wives, that is a cause of ruination.”

“Iti hetam vijānāma, navamo so parābhavo.

“Indeed it is so, this we know, this is the ninth ruin (of man).

Dasamam Bhagavā brūhi, kiṃ parābhavato mukhaṃ?” [19]

Please tell us, Gracious One, what is the tenth cause of ruin?”

“Atītayobbano poso, āneti timbarutthanim,

“A man who, being past his youth, brings home a young girl (for his wife),²

tassā issā na supati, taṃ parābhavato mukhaṃ.” [20]

and cannot sleep through jealousy, that is a cause of ruination.”

“Iti hetam vijānāma, dasamo so parābhavo.

“Indeed it is so, this we know, this is the tenth ruin (of man).

Ekādasamam Bhagavā brūhi, kiṃ parābhavato mukhaṃ?” [21]

Please tell us, Gracious One, what is the eleventh cause of ruin?”

¹ CBhp: *dārehya*

² lit: one with breasts like the timbaru fruit, comm: *tarunadārikam*

“Itthisoṇḍim vikiraṇim, purisaṃ vā pi tādisaṃ,
“A woman given to drink, a spendthrift, or a man of similar sort,

issariyasmiṃ ṭhāpāpeti,¹ taṃ parābhavato mukhaṃ.” [22]
appointing (such a one) as overlord, that is a cause of ruination.”

“Iti hetam vijānāma, ekādasamo so parābhavo.
“Indeed it is so, this we know, this is the eleventh ruin (of man).

Dvādasamaṃ Bhagavā brūhi, kiṃ parābhavato mukhaṃ?” [23]
Please tell us, Gracious One, what is the twelfth cause of ruin?”

“Appabhogo mahātaṇho, khattiye jāyate kule,
“One who is poor, but has great craving, who is born in a family of nobles,

so ca² rajjaṃ patthayati, taṃ parābhavato mukhaṃ. [24]
and who wants to be king, that is a cause of ruination.

Ete parābhave loke paṇḍito samavekkhiya,
The wise man who reflects on (the cause of) these ruins in the world,

ariyo dassanasampanno, sa lokaṃ bhajate sivaṃ” ti. [25]
a noble one, endowed with insight, partakes of the auspicious world.”

¹ MPP: *ṭhāpeti*; PPV2: *ṭhapāpeti*

² PPV: *sodha*

27. Vasalasuttam¹ The Discourse on the Outcastes

Evam me sutam:

Thus I have heard:

ekam samayam Bhagavā Sāvattiyam viharati
at one time the Gracious One was dwelling near Sāvattihī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika's grounds in Jeta's Wood.

Atha kho Bhagavā pubbanhasamayam nivāsetvā,
Then the Gracious One, having dressed in the morning time,

pattacīvaram-ādāya Sāvattiyam piṇḍāya pāvisi.
after picking up his bowl and robe, entered Sāvattihī for alms.

Tena kho pana samayena Aggikabhāradvājassa brāhmaṇassa
Then at that time in the brahmin Aggikabhāradvāja's

nivesane aggi pajjalito hoti āhuti paggahitā.²
residence the (sacrificial) fire was burning, and the offering had been taken up.

Atha kho Bhagavā Sāvattiyam sapaḍānam piṇḍāya caramāno,
Then, as the Gracious One was going from house to house for alms in Sāvattihī,

yena Aggikabhāradvājassa brāhmaṇassa nivesanam tenupasaṅkami.
he approached the brahmin Aggikabhāradvāja's residence.

Addasā kho Aggikabhāradvājo brāhmaṇo
The brahmin Aggikabhāradvāja saw the Gracious One coming from afar,

Bhagavantam dūrato va³ āgacchantam,
saw the Gracious One coming from afar,

disvāna Bhagavantam etad-avoca:
and having seen him, he said this to the Gracious One:

“Tatreva muṇḍaka! Tatreva samaṇaka! Tatreva vasalaka! Tiṭṭhāhī!” ti.
“Right there, shaveling! Right there, little ascetic! Right there, outcaste! Halt!”

Evam vutte Bhagavā Aggikabhāradvājam brāhmaṇam etad-avoca:
After this was said, the Gracious One said this to the brahmin Aggikabhāradvāja:

“Jānāsi pana tvam brāhmaṇa vasalam vā vasalakaraṇe vā dhamme?” ti
“But do you know, brahmin, what an outcaste is, or what things make one an outcaste?”

“Na khvāham bho Gotama jānāmi, vasalam vā vasalakaraṇe vā dhamme.
“I certainly do not know, reverend Gotama, what an outcaste is, or what things make one an outcaste.

¹ PPV: *Aggikabhāradvājasuttam*

² PPV: *paggahitā*

³ PPV: *ca*

Sādhu me bhavaṃ Gotamo tathā Dhammaṃ desetu

It would be good for me if the reverend Gotama would preach the Dhamma

yathāhaṃ jāneyyaṃ vasalaṃ vā vasalakaraṇe vā dhamme” ti.

so that I may know what an outcaste is, and what things make one an outcaste.”

“Tena hi brāhmaṇa suṇāhi, sādhukaṃ manasikarohi bhāsissāmi” ti.

“Then listen, brahmin, apply your mind well, and I will speak.”

“Evaṃ bho,” ti kho Aggikabhāradvājo brāhmaṇo

“Yes, reverend,” the brahmin Aggikabhāradvāja

Bhagavato paccassosi, Bhagavā etad-avoca:

replied to the Gracious One, and the Gracious One said this:

“Kodhano upanāhi ca, pāpamakkhī ca yo naro,

“That man who is angry, who has enmity, is bad, and insolent,

vipannadiṭṭhi māyāvī, taṃ jaññā vasalo iti. [1]

who has wrong views, and is deceitful, he one should know as an outcaste.

Ekajaṃ vā dvijaṃ vā pi yodha paṇāni hiṃsati,

Whether once born, or twice born, he who is violent to creatures here,

yassa paṇe dayā natthi, taṃ jaññā vasalo iti. [2]

who has no sympathy with creatures, he one should know as an outcaste.

Yo hanti parirundhati gāmāni nigamāni ca,

He who beseiges and destroys villages and market towns,

niggāhako samaññāto, taṃ jaññā vasalo iti. [3]

who is well known as an oppressor, he one should know as an outcaste.

Gāme vā yadi vāraññe, yaṃ paresaṃ mamāyitaṃ,

° (He who), whether in the village or the wilderness, takes by theft what is not given,

theyyā adinnaṃ ādiyati,¹ taṃ jaññā vasalo iti. [4]

those things loved by others, he one should know as an outcaste.

Yo have iṇam-ādāya, cujjaṃāno palāyati,

He who has taken on a debt, and when pressed (to pay it) runs away,

“Na hi te iṇam-atthi” ti, taṃ jaññā vasalo iti. [5]

saying: “There is no debt due to you,” he one should know as an outcaste.

Yo ve kiñcikkhakamyatā, panthasmim vajatam janam,

° He who desiring a trifle, after slaying a person going

hantvā kiñcikkham-ādeti, taṃ jaññā vasalo iti. [6]

along the path, takes that trifle, he one should know as an outcaste.

Yo attahetu parahetu dhanahetu ca yo naro,

That man who, for his own sake, for the sake of others, or for wealth,

¹ CBhp: *theyyam adinnam-ādeti*

sakhipuṭṭho musā brūti, taṃ jaññā vasalo iti. [7]

when asked to bear witness, speaks falsely, he one should know as an outcaste.

Yo ñātīnaṃ sakhānaṃ vā dāresu patidissati,

He who is seen (misbehaving) with the wives of friends or relatives,

sahasā sampiyena vā, taṃ jaññā vasalo iti. [8]

whether forcibly, or with consent, he one should know as an outcaste.

Yo mātaraṃ vā pitaraṃ vā jiṇṇakaṃ gatayobbanāṃ,

He who, when his mother or father has grown old, with their youth gone,

pahusanto¹ na bharati, taṃ jaññā vasalo iti. [9]

though having much, does not support them, he one should know as an outcaste.

Yo mātaraṃ vā pitaraṃ vā, bhātaraṃ² bhaginiṃ sasum

° He who strikes, or annoys with words, his mother or father,

hantī roseti vācāya, taṃ jaññā vasalo iti. [10]

brother or sister, or mother-in-law, he one should know as an outcaste.

Yo atthaṃ pucchito santo, anāttham-anusāsati,

He who, when he is asked what is good, teaches that which is not good,

paṭicchannena manteti, taṃ jaññā vasalo iti. [11]

who conceals things when he gives advice, he one should know as an outcaste.

Yo katvā pāpakaṃ kammaṃ, “Mā maṃ jaññā” ti icchati,

He who, having done a bad deed, longs thus: “May they not know about me,”

Yo paṭicchannakammanto, taṃ jaññā vasalo iti. [12]

he who conceals what he is doing, he one should know as an outcaste.

Yo ve parakulaṃ gantvā, bhutvāna sucibhojanaṃ,

He who, having gone to another’s family, and eaten good food,

āgataṃ na paṭipūjeti, taṃ jaññā vasalo iti. [13]

does not return the honour when (his benefactor) comes, he one should know as an outcaste.

Yo brāhmaṇaṃ vā samaṇaṃ vā, aññaṃ vā pi vaṇibbakaṃ

° He who deceives a brahmin, or an ascetic, or another mendicant

musāvādena vañceti, taṃ jaññā vasalo iti. [14]

with words that are false, he one should know as an outcaste.

Yo brāhmaṇaṃ vā samaṇaṃ vā, bhattakāle upaṭṭhite,

° He who annoys with words a brahmin, or an ascetic, when mealtime is at hand,

roseti vācā na ca deti, taṃ jaññā vasalo iti. [15]

and does not give (him food), he one should know as an outcaste.

Asataṃ yodha pabrūti, mohena paḷiguṇṭhito,

He who speaks to those who are bad here, being entangled by delusion,

¹ CBhp, PPV2: *pahūsanto*

² CBhp: *bhātaraṃ*

kiñcikkhaṃ nijjigimsāno, taṃ jaññā vasalo iti. [16]
(because of) coveting a trifle, he one should know as an outcaste.

Yo cattānaṃ samukkaṃse, parañ-ca-m-avajānati,
He who (speaks and) extols himself, and yet despises another,

nihīno sena mānena, taṃ jaññā vasalo iti. [17]
who is debased through his own conceit, he one should know as an outcaste.

Rosako, kadariyo ca pāpiccho, maccharī, saṭho,
(He who) is annoying, stingy, who has bad longings, is selfish, crafty,

ahiriko, anottāpī,¹ taṃ jaññā vasalo iti. [18]
unconscientious, and shameless, he one should know as an outcaste.

Yo Buddhaṃ paribhāsati, atha vā tassa sāvakaṃ,
He who abuses a Buddha, or else one of his disciples,

paribbājaṃ gahaṭṭhaṃ vā, taṃ jaññā vasalo iti. [19]
a wanderer, or a householder, he one should know as an outcaste.

Yo ve anarahā santo Arahaṃ paṭijānati,
He who, not being a Worthy One claims that he is a Worthy One,

coro sabrahmake loke, esa kho vasalādhamo.
is a thief in the world with its brahmās, he is the worst of the outcastes.

Ete kho vasalā vuttā, mayā vo ye pakāsītā. [20]
These, indeed, are said to be outcastes, those whom I have explained to you.

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo,
One is not an outcaste by birth, by birth one is not a brahmin,

kammaṇā vasalo hoti kammaṇā hoti brāhmaṇo. [21]
by deeds one becomes an outcaste, one becomes a brahmin by deeds.

Tad-aminā pi jānātha,² yathā medaṃ nidassanaṃ:
You can know it also by this, as I (give you) this example:

caṇḍālaputto Sopāko Mātaṅgo iti vissuto. [22]
Sopaka, an untouchable's son, was renowned as Mātaṅga.

So yasaṃ paramaṃ patto, Mātaṅgoyaṃ sudullabhaṃ,
This Mātaṅga attained the highest repute, which was very hard to obtain,

āgañchuṃ tassupaṭṭhānaṃ khattiyā brāhmaṇā bahū. [23]
and many nobles and brahmins came to attend on him.

So devayānam-āruyha, virajaṃ so mahāpathaṃ,
He ascended the way going to the gods, that dust-free great path,

kāmarāgaṃ virājetvā, brahmalokūpago ahu.
and having put away sensual desire, he went to the brahma worlds.

¹ PPV2: *anottappī*

² MPP, PPV: *pi vijānātha*

Na nam jāti nivāresi brahmalokūpapattiyā. [24]

Birth did not prevent him from being reborn in the brahma worlds.

Ajjhāyakakule jātā, brāhmaṇā mantabandhuno,

Brahmins, though born in a family of scholars, and acquainted with the lore,

te ca pāpesu kammesu abhiṇham-upadissare. [25]

are continuously to be seen (doing) deeds that are bad.

Diṭṭheva dhamme gārayhā samparāye ca duggatiṃ.¹

Reproachable in this life, in the next life they have an unhappy destiny.

Na te jāti nivāreti duggaccā garahāya vā. [26]

Birth does not prevent reproach or an unhappy destiny.

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo,

One is not an outcaste by birth, by birth one is not a brahmin,

kammanā vasalo hoti kammanā hoti brāhmaṇo” ti. [27]

by deeds one becomes an outcaste, one becomes a brahmin by deeds.”

Evam vutte Aggikabhāradvājo brāhmaṇo Bhagavantam etad-avoca:

After this was said, the brahmin Aggikabhāradvāja said this to the Gracious One:

“Abhikkantaṃ bho Gotama! Abhikkantaṃ bho Gotama!

“Excellent, reverend Gotama! Excellent, reverend Gotama!

Seyyathā pi bho Gotama nikkujjitaṃ vā ukkujjeyya,

Just as, reverend Gotama, one might set upright what has been overturned,

paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,

or open up what has been closed, or show a path to one who is lost,

andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintī ti,

or bear an oil lamp in the darkness so that one who has eyes can see forms,

evam-evam bhotā Gotamena anekapariyāyena Dhammo pakāsito.²

just so has the Dhamma been made clear by reverend Gotama in more than one way.

Esāhaṃ bhavantaṃ³ Gotamaṃ saraṇaṃ gacchāmi,

I go to the reverend Gotama for refuge,

Dhammañ-ca bhikkhusaṅghañ-ca.

and to the Dhamma, and to the Saṅgha of monks.

Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu

Please bear it in mind, reverend Gotama, that I am a lay disciple

ajjatagge⁴ paṇupetaṃ saraṇaṃ gatan”-ti.

who has gone for refuge from today forward for as long as I have the breath of life.”

¹ CBhp: *duggatī*

² CBhp: *pakasati*

³ CBhp, PPV2: *Bhagavantaṃ*

⁴ CBhp: *ajjagagge*, presumably by mistake

28. Saccavibhaṅgasuttaṃ The Discourse giving the Analysis of the Truths

Evam me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye.
at one time the Gracious One was dwelling near Bārāṇasī in the Deer Park at Isipatana.

Tatra kho Bhagavā bhikkhū āmantesi:

There it was that the Gracious One addressed the monks, saying:

“Bhikkhavo!” ti, “Bhadante!” ti te bhikkhū Bhagavato paccassosum,
“Monks!”, “Reverend Sir!” those monks replied to the Gracious One,

Bhagavā etad-avoca:

and the Gracious One said this:

“Tathāgatena bhikkhave Arahatā Sammāsambuddhena,
“The Realised One, monks, the Worthy One, the Perfect Sambuddha,

Bārāṇasiyaṃ Isipatane Migadāye,
while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaram Dhammacakkaṃ pavattitam,
has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.
or by a god or by a demon or by a deity or by anyone in the world.

Yad-idaṃ catunnaṃ ariyasaccānaṃ ācikkhanā,

° That is to say, the explanation, revealing, making known, setting forth,

desanā, paññāpanā,¹ paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.
opening up, analysing, and making plain, of the four noble truths.

Katamesaṃ catunnaṃ?

Of which four?

Dukkassa ariyasaccassa ācikkhanā,

° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.
opening up, analysing, and making plain, of the noble truth of suffering.

Dukkhasamudayassa ariyasaccassa ācikkhanā,

° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.
opening up, analysing, and making plain, of the noble truth of the arising of suffering.

¹ PPV, PPV2: *paññāpanā*, and so throughout

Dukkhanirodhassa ariyasaccassa ācikkhanā,

° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.

opening up, analysing, and making plain, of the noble truth of the cessation of suffering.

Dukkhanirodhagāminiyā paṭipadāya¹ ariyasaccassa ācikkhanā,

° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.

opening up, analysing, and making plain, of the noble truth of the practice going to the cessation of suffering.

“Tathāgatena bhikkhave Arahatā Sammāsambuddhena,

“The Realised One, monks, the Worthy One, the Perfect Sambuddha,

Bārāṇasiyaṃ Isipatane Migadāye,

while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

or by a god or by a demon or by a deity or by anyone in the world.

Yad-idaṃ imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā,

° That is to say, the explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.

opening up, analysing, and making plain, of these four noble truths.

Sevetha bhikkhave Sāriputtamoggallāne,

Associate with Sāriputta and Moggallāna, monks,

bhajatha bhikkhave Sāriputtamoggallāne,

keep company with Sāriputta and Moggallāna, monks,

paṇḍitā bhikkhū anuggāhakā sabrahmacārīnaṃ.

they are wise monks who assist those living the spiritual life.

Seyyathā pi bhikkhave janettī evaṃ Sāriputto,

Sāriputta is just like one who gives birth, monks,

seyyathā pi jātassa āpādetā evaṃ Moggallāno;

Moggallāna is just like a wet nurse to the one new-born, monks;

Sāriputto bhikkhave sotāpattiphale vineti,

Sāriputta guides to the fruit of stream entry, monks,

Moggallāno uttamatthe vineti.

Moggallāna guides to the supreme good.

¹ CBhp, MPP, PPV2: -gāminī paṭipadā, similarly below

Sāriputto bhikkhave pahoti

Sāriputta is able, monks,

cattāri ariyasaccāni vitthārena ācikkhitum desetum

° to explain, reveal, make known, set forth, open up,

paññāpetum¹ paṭṭhapetum vivaritum vibhajitum uttānīkātun”-ti.

analyse, and make plain, the four noble truths in detail.”

Idam-avoca Bhagavā,

The Gracious One said this,

idaṃ vatvā Sugato uṭṭhāyāsanā vihāraṃ pāvisi.

and after saying this, the Fortunate One rose from his seat and went into his living quarters.

Tatra kho āyasmā Sāriputto acirapakkantassa Bhagavato,

Then venerable Sāriputta, not long after the Gracious One had gone,

bhikkhū āmantesi: “Āvuso bhikkhavo!” ti.

addressed the monks, saying: “Venerable monks!”

“Āvuso!” ti kho te bhikkhū āyasmato Sāriputtassa paccassosum,

“Venerable friend!” those monks replied to venerable Sāriputta,

āyasmā Sāriputto etad-avoca:

and venerable Sāriputta said this:

“Tathāgatena āvuso Arahataṃ Sammāsambuddhena,

“The Realised One, friends, the Worthy One, the Perfect Sambuddha,

Bārāṇasiyaṃ Isipatane Migadāye,

while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṃ Dhammacakkaṃ pavattitaṃ,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyaṃ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

or by a god or by a demon or by a deity or by anyone in the world.

Yad-idaṃ catunnaṃ ariyasaccānaṃ ācikkhanā,

° That is to say, the explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.

opening up, analysing, and making plain, of the four noble truths.

Katamesaṃ catunnaṃ?

Of which four?

Dukkhaṃ ariyasaccassa ācikkhanā,

° The explanation, revealing, making known, setting forth,

¹ PPV, PPV2: *paññāpetum*

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.
opening up, analysing, and making plain, of the noble truth of suffering.

Dukkhasamudayassa ariyasaccassa ācikkhanā,
° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.
opening up, analysing, and making plain, of the noble truth of the arising of suffering.

Dukkhanirodhassa ariyasaccassa ācikkhanā,
° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.
opening up, analysing, and making plain, of the noble truth of the cessation of suffering.

Dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ācikkhanā,
° The explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ.
opening up, analysing, and making plain, of the noble truth of the practice going to the cessation of suffering.

The First Noble Truth and its Analysis

Katamañ-cāvuso dukkhaṃ ariyasaccaṃ?

Now what, venerable friends, is the noble truth of suffering?

Jāti pi dukkhā

Birth is suffering

jarā pi dukkhā

also old age is suffering

vyādhi pi dukkho¹

also sickness is suffering

maraṇam-pi dukkhaṃ

also death is suffering

sokaparidevadukkhadomanassupāyāsā pi dukkhā²

also grief, lamentation, pain, sorrow, and despair, is suffering

yam-picchaṃ na labhati tam-pi dukkhaṃ³

also not to obtain what one longs for is suffering

saṅkhittena pañcupādānakkhandhā dukkhā.

in brief, the five constituent groups (of mind and body) that provide fuel for attachment are suffering.

¹ CBhp: omits this line

² MPP, PPV: *-upāyāsā dukkhā*

³ PPV2 omits this line.

Katamā cāvuso jāti?

Now what, venerable friends, is birth?

Yā tesam tesam sattānam tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jāti, sañjāti, okkanti, abhinibbatti;¹

there is birth, being born, appearing, turning up;

khandhānam pātubhāvo, āyatanānam paṭilābho:

the manifestation of the constituent groups (of mind and body), the acquisition of the sense spheres:

ayaṃ vuccatāvuso jāti.

this venerable friends, is called birth.

Katamā cāvuso jarā?

Now what, venerable friends, is old age?

Yā tesam tesam sattānam tamhi tamhi sattanikāye

For the various beings in the various classes of beings

jarā, jīraṇatā, khaṇḍiccam, pāliccam, valittacatā;

there is aging, agedness, broken teeth, greying hair, and wrinkled skin;

āyuno saṃhāni, indriyānam paripāko:

the dwindling away of the life span, the decay of the sense faculties:

ayaṃ vuccatāvuso jarā.

this venerable friends, is called old age.

Katamañ-cāvuso maraṇam?

Now what, venerable friends, is death?

Yā² tesam tesam sattānam tamhā tamhā sattanikāyā

For the various beings in the various classes of beings

cuti, cavanatā, bhedo, antaradhānam, maccu, maraṇam, kālakiriyā;

there is a fall, a falling away, a breaking up, a disappearance, a dying, a death, a making of time;

khandhānam bhedo, kalebarassa nikkhepo:

the break up of the constituent groups (of mind and body), the throwing off of the body,

idaṃ vuccatāvuso maraṇam.

this, venerable friends, is called death.

Katamo cāvuso soko?

Now what, venerable friends, is grief?

Yo kho āvuso aññataraññatarena vyaśanena samannāgatassa,

For he who has, venerable friends, some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,

who is touched by some sort of pain or another,

soko, socanā, socitattam, antosoko, antoparisoko:

there is grief, grieving, the state of grieving, inner grief, great inner grief:

ayaṃ vuccatāvuso soko.

this, venerable friends, is called grief.

¹ CBhp: *abhinibbanti*

² CBhp: *Yam*.

Katamo cāvuso paridevo?

Now what, venerable friends, is lamentation?

Yo kho āvuso aññataraññatarena vyanena samannāgatassa,

For he who has, venerable friends, some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,

who is touched by some sort of pain or another,

ādevo, paridevo, ādevanā, paridevanā, ādevitattam, paridevitattam:

there are laments, great laments, lamenting, great lamenting, the state of lamenting, great lamentation:

ayaṃ vuccatāvuso paridevo.

this, venerable friends, is called lamentation.

Katamañ-cāvuso dukkham?

Now what, venerable friends, is pain?

Yaṃ kho āvuso kāyikaṃ dukkham, kāyikaṃ asātam,¹

That, venerable friends, which is bodily pain, bodily disagreeableness,

kāyasamphassaṃ dukkham, asātam vedayitam:

pain born of contact with the body, disagreeable feeling:

idaṃ vuccatāvuso dukkham.

this, venerable friends, is called pain.

Katamañ-cāvuso domanassam?

Now what, venerable friends, is sorrow?

Yaṃ kho āvuso cetasikaṃ dukkham, cetasikaṃ asātam,²

That, venerable friends, which is mental pain, mental disagreeableness,

vedayitam manosamphassaṃ dukkham, asātam vedayitam:

pain born of contact with the mind, disagreeable feeling:

idaṃ vuccatāvuso domanassam.

this, venerable friends, is called sorrow.

Katamo cāvuso upāyāso?

Now what, venerable friends, is despair?

Yo kho āvuso aññataraññatarena vyanena samannāgatassa,

For he who has, venerable friends, some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,

who is touched by some sort of pain or another,

āyāso, upāyāso, āyāsittam, upāyāsittam:

there is desponding, despairing, despondency, despair:

¹ CBhp: *asātam vedayitam*

² CBhp: *asātam vediyikam* (sic); MPP: *cetasikam dukkham, asātam* (i.e. omits second *cetasikam*); PPV2: *cetasikam dukkham, asātam manosamphassaṃ* (i.e. omits second *cetasikam* & *vediyatam*)!

ayaṃ vuccatāvuso upāyāso.

this, venerable friends, is called despair.

Katamañ-cāvuso yam-picchaṃ na labhati tam-pi dukkhaṃ?

Now what, venerable friends, is the suffering from not obtaining what one longs for?

Jātidhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati:

To those beings subject to birth, venerable friends, this longing arises:

“Aho vata mayaṃ na jātidhammā assāma,

“Oh, might we not be subject to birth,

na ca vata no jāti āgaccheyyā!” ti

and may birth surely not come to us!”

Na kho panetaṃ icchāya pattaḃbaṃ:

But that cannot be attained merely by longing for it:

idaṃ pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Jarādhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati:

To those beings subject to old age, venerable friends, this longing arises:

“Aho vata mayaṃ na jarādhammā assāma,

“Oh, might we not be subject to old age,

na ca vata no jarā āgaccheyyā!” ti

may old age surely not come to us!”

Na kho panetaṃ icchāya pattaḃbaṃ:

But that cannot be attained merely by longing for it:

idaṃ pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Vyādhidhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati:

To those beings subject to sickness, venerable friends, this longing arises:

“Aho vata mayaṃ na vyādhidhammā assāma,

“Oh, might we not be subject to sickness,

na ca vata no vyādhi āgaccheyyā!” ti

may old age surely not come to us!”

Na kho panetaṃ icchāya pattaḃbaṃ:

But that cannot be attained merely by longing for it:

idaṃ pi yam-picchaṃ na labhati tam-pi dukkhaṃ.

this is the suffering from not obtaining what one longs for.

Maraṇadhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati:

To those beings subject to death, venerable friends, this longing arises:

“Aho vata mayaṃ na maraṇadhammā assāma,
“Oh, might we not be subject to death,

na ca vata no maraṇaṃ āgaccheyyā!” ti
may death surely not come to us!”

Na kho panetaṃ icchāya pattabbaṃ:

But that cannot be attained merely by longing for it:

idaṃ pi yam-picchaṃ na labhati tam-pi dukkhaṃ.
this is the suffering from not obtaining what one longs for.

Sokaparidevadukkhadomanassupāyāsadhammānaṃ

To those beings subject to grief, lamentation, pain, sorrow, and despair,

āvuso sattānaṃ evaṃ icchā uppajjati:

venerable friends, this longing arises:

“Aho vata mayaṃ na sokaparidevadukkha-

° “Oh, might we not be subject to grief, lamentation, pain,

domanassupāyāsadhammā assāma,
sorrow, and despair,

na ca vata no sokaparidevadukkha-
may grief, lamentation, pain,

domanassupāyāsa āgaccheyyun!”-ti.
sorrow, and despair surely not come to us!”

Na kho panetaṃ icchāya pattabbaṃ:

But that cannot be attained merely by longing for it:

idaṃ pi yam-picchaṃ na labhati tam-pi dukkhaṃ.
this is the suffering from not obtaining what one longs for.

Katamā¹ cāvuso saṅkhittena pañcupādānakkhandhā dukkhā?

Now what, venerable friends, in brief, are the constituent groups (of mind and body) that provide fuel for attachment that are suffering?

Seyyathīdaṃ:

They are as follows:

rūpūpādānakkhandho

the form constituent group that is attached to

vedanūpādānakkhandho

the feelings constituent group that is attached to

saññūpādānakkhandho

the perceptions constituent group that is attached to

¹ CBhp: *Katame*

sañkhārūpādānakkhandho

the (mental) processes constituent group that is attached to

viññāṇūpādānakkhandho.

the consciousness constituent group that is attached to.

Ime vuccantāvuso sañkhittena pañcupādānakkhandhā dukkhā.

These, venerable friends, in brief, are called the constituent groups (of mind and body) that provide fuel for attachment and that are suffering.

Idaṃ vuccatāvuso dukkhaṃ ariyasaccaṃ.

This, venerable friends, is called the noble truth of suffering.

The Second Noble Truth

Katamañ-cāvuso, dukkhasamudayaṃ¹ ariyasaccaṃ?

Now what, venerable friends, is the noble truth of the arising of suffering?

Yā yaṃ taṇhā ponobhavikā,

It is that craving which leads to continuation in existence,

nandirāgasahagatā, tatrataṭṭhābhinandinī, seyyathīdaṃ:

which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

kāmatāṇhā

craving for sense pleasures

bhavataṇhā

craving for continuation

vibhavataṇhā.

craving for discontinuation.

Idaṃ vuccatāvuso dukkhasamudayaṃ ariyasaccaṃ.

This, venerable friends, is called the noble truth of the arising of suffering.

The Third Noble Truth

Katamañ-cāvuso dukkhanirodhaṃ² ariyasaccaṃ?

Now what, venerable friends, is the noble truth of the cessation of suffering?

Yo tassā yeva taṇhāya asesavirāganirodho -

It is the complete fading away and cessation without remainder of that craving -

cāgo, paṭinissaggo, mutti, anālayo.

liberation, letting go, release, and non-adherence.

Idaṃ vuccatāvuso dukkhanirodhaṃ ariyasaccaṃ.

This, venerable friends, is called the noble truth of the cessation of suffering.

¹ PPV: *dukkhasamudayo*, here and below

² PPV: *dukkhanirodho*, here and below

The Fourth Noble Truth and its Analysis

Katamañ-cāvuso dukkhanirodhagāminī paṭipadā ariyasaccaṃ?

Now what, venerable friends, is the noble truth of the practice leading to the end of suffering?

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ:

It is this noble path with eight factors, as follows:

sammādiṭṭhi [1]

right view

sammāsaṅkappo [2]

right thought

sammāvācā [3]

right speech

sammākammanto [4]

right action

sammā-ājīvo [5]

right livelihood

sammāvāyāmo [6]

right endeavour

sammāsati [7]

right mindfulness

sammāsamādhi. [8]

right concentration.

Katamā cāvuso sammādiṭṭhi?

Now what, venerable friends, is right view?

Yaṃ kho āvuso dukkhe ñāṇaṃ

That, venerable friends, which is knowledge about suffering

dukkhasamudaye ñāṇaṃ

knowledge about the arising of suffering

dukkhanirodhe ñāṇaṃ

knowledge about the cessation of suffering

dukkhanirodhagāminiyā paṭipadāya¹ ñāṇaṃ.

knowledge about the practice going to the cessation of suffering.

Ayaṃ vuccatāvuso sammādiṭṭhi.

This, venerable friends, is called right view.

¹ CBhp: -gāminī paṭipadāya

Katamo cāvuso sammāsaṅkappo?

Now what, venerable friends, is right thought?

Nekkhammasaṅkappo

The thought of renunciation

avyāpādasāṅkappo

the thought of good will

avihiṃsāsaṅkappo.

the thought of non-violence.

Ayaṃ vuccatāvuso sammāsaṅkappo.

This, venerable friends, is called right thought.

Katamā cāvuso sammāvācā?

Now what, venerable friends, is right speech?

Musāvādā veramaṇī

Refraining from false speech

pisuṇāvācā¹ veramaṇī

refraining from malicious speech

pharusāvācā² veramaṇī

refraining from rough speech

samphappalāpā veramaṇī.

refraining from frivolous talk.

Ayaṃ vuccatāvuso sammāvācā.

This, venerable friends, is called right speech.

Katamo cāvuso sammākammanto?

Now what, venerable friends, is right action?

Pāṇātipātā veramaṇī

Refraining from killing living creatures

adinnādānā veramaṇī

refraining from taking what has not been given

kāmesu micchācārā veramaṇī.

refraining from sexual misconduct.

Ayaṃ vuccatāvuso sammākammanto.

This, venerable friends, is called right action.

¹ CBhp: *pisuṇāya vācāya*

² CBhp: *pharusāya vācāya*

Katamo cāvuso sammā-ājīvo?

Now what, venerable friends, is right livelihood?

Idhāvuso ariyasāvako micchā-ājīvaṃ pahāya,

Here, venerable friends, a noble disciple, having given up wrong ways of livelihood,

sammā-ājīvena jīvikam kappeti.

earns his living by a right way of livelihood.

Ayaṃ vuccatāvuso sammā-ājīvo.

This, venerable friends, is called right livelihood.

Katamo cāvuso sammāvāyāmo?

Now what, venerable friends, is right endeavour?

Idhāvuso bhikkhu anuppannānaṃ pāpakānaṃ

° Here, venerable friends, a monk generates desire for the non-arising of bad

akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti,

and unwholesome things that have not yet arisen,

vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ

° He generates desire to give up bad and unwholesome things

pahānāya chandaṃ janeti,

that have already arisen,

vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti,

He generates desire for the arising of wholesome things that have not yet arisen,

vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā, asamosāya,

° He generates desire for the endurance of wholesome things that have arisen, their non-forgetting,

bhiyyobhāvāya,¹ vepullāya, bhāvanāya, pāripūriyā² chandaṃ janeti,

multiplication, extension, development, and fulfilment,

vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Ayaṃ vuccatāvuso sammāvāyāmo.

This, venerable friends, is called right endeavour.

¹ PPV, PPV2: *bhiyyobhāvāya*

² CBhp, PPV2: *pāripuriyā*

Katamā cāvuso sammāsati?

Now what, venerable friends, is right mindfulness?

Idhāvuso bhikkhu kāye kāyānupassī viharati,

Here, venerable friends, a monk dwells contemplating (the nature of) the body in the body,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

Vedanāsu vedanānupassī viharati,

He dwells contemplating (the nature of) feelings in feelings,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

Citte cittānupassī viharati,

He dwells contemplating (the nature of) the mind in the mind,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

Dhammesu dhammānupassī viharati,

He dwells contemplating (the nature of) things in (various) things

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṃ.

ardent, clearly knowing, and mindful, after removing avarice and sorrow regarding the world.

Ayaṃ vuccatāvuso sammāsati.

This, venerable friends, is called right mindfulness.

Katamo¹ cāvuso sammāsamādhi?

Now what, venerable friends, is right concentration?

Idhāvuso bhikkhu vivicceva kāmehi, vivicca akusalehi dhammehi,

Here, venerable friends, a monk, quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ, savicāraṃ, vivekajaṃ pītisukhaṃ,

having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamaṃ jhānaṃ upasampajja viharati.

dwells having attained the first absorption.

Vitakkavicārānaṃ vūpasamā

With the ending of thinking, and reflection,

ajjhataṃ sampasādanaṃ, cetaso ekodibhāvaṃ,

with internal clarity, and one-pointedness of mind,

avitakkaṃ, avicāraṃ, samādhijaṃ pītisukhaṃ,

being without thinking, without reflection, having the happiness and rapture born of concentration,

¹ CBhp: *Katamā*

dutiyam̐ jhānam̐ upasampajja viharati.

he dwells having attained the second absorption.

Pītiyā ca virāgā upekkhako¹ ca viharati,

With the fading away of rapture he dwells equanimous,

sato ca sampajāno, sukham̐ ca kāyena paṭisaṃvedeti,

mindful, clearly knowing, experiencing happiness through the body,

yan-tam̐ Ariyā ācikkhanti: “Upekkhako² satimā sukhavihārī” ti,

about which the Noble Ones declare: “He lives pleasantly, mindful, and equanimous,”

tatiyam̐ jhānam̐ upasampajja viharati.

(thus) he dwells having attained the third absorption.

Sukhassa ca pahānā, dukkhassa ca pahānā,

Having given up pleasure, given up pain,

pubbeva somanassadomanassānam̐ atthaṅgamā

and with the previous disappearance of mental well-being and sorrow,

adukkham̐, asukham̐, upekkhā³-satipārisuddhim̐

without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

catuttham̐ jhānam̐⁴ upasampajja viharati.

he dwells having attained the fourth absorption.

Ayam̐ vuccatāvuso sammāsamādhi.

This, venerable friends, is called right concentration.

Idam̐ vuccatāvuso dukkhanirodhagāminī paṭipadā ariyasaccam̐.

This, venerable friends, is called the noble truth of the practice going to the cessation of suffering.

Tathāgatena āvuso Arahataṃ Sammāsambuddhena,

The Realised One, friends, the Worthy One, the Perfect Sambuddha,

Bārāṇasiyam̐ Isipatane Migadāye,

while near Bārāṇasī, in the Deer Park at Isipatana,

anuttaram̐ Dhammacakkaṃ pavattitam̐,

has set rolling the unsurpassed Dhamma Wheel,

appativattiyam̐ samaṇena vā brāhmaṇena vā

and it cannot be rolled back by an ascetic or by a brahmin

devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.⁵

or by a god or by a demon or by a deity or by anyone in the world.

¹ PPV: *upekkho*; CBhp: *upekhako*

² CBhp: *upekhako*

³ PPV: *upekhā*

⁴ PPV2: *catutthajjhānam̐*

⁵ PPV2: *lokasmin-ti*

Yad-idaṃ imesaṃ catunnaṃ ariyasaccānaṃ ācikkhaṇā,

° That is to say, the explanation, revealing, making known, setting forth,

desanā, paññāpanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānikammaṃ”-ti.
opening up, analysing, and making plain, of these four noble truths.”

Idam-avoc¹ āyasmā Sāriputto,

Venerable Sāriputta said this,

attamaṇā te bhikkhū āyasmato Sāriputtassa bhāsitaṃ abhinandun-ti.
and those monks were uplifted and greatly rejoiced in venerable Sāriputta’s words.

Niṭṭhitāni Atirekāni Sattasuttāni²
The Seven Extra Discourses are Finished

¹ MPP, PPV: *Idam-avoca*

² MPP, PPV, CBhp omit this end title.

Tatīyakabhāṇavāraṃ The Third Recital

29a. Āṭānāṭiyasuttaṃ The Āṭānāṭiya Discourse

(Part One)

The Occasion

Evaṃ me sutāṃ:

Thus I have heard:

ekam samayaṃ Bhagavā Rājagahe viharati Gijjhakūṭe pabbate.

at one time the Gracious One was dwelling near Rājagaha on the Vultures' Peak mountain.

Atha kho Cattāro Mahārājā,¹

Then the Four Great Kings,

mahatīyā ca yakkhasenāya, mahatīyā ca gandhabbasenāya,

with a great army of yakkhas, with a great army of gandhabbas,

mahatīyā ca kumbhaṇḍasenāya, mahatīyā ca nāgasenāya,

with a great army of kumbhaṇḍas, with a great army of nāgas,

catuddisaṃ rakkhaṃ ṭhapetvā, catuddisaṃ gumbaṃ ṭhapetvā,

having set up a protection over the four quarters, having set serried troops at the four directions,

catuddisaṃ ovaraṇaṃ ṭhapetvā, abhikkantāya rattiya,

having set up a barricade at the four directions, at the end of the night,

abhikkantavaṇṇā kevalakappaṃ Gijjhakūṭaṃ obhāsetvā,

having lit up the whole of Vultures' Peak with their surpassing beauty,

yena Bhagavā tenupasaṅkamimsu,² upasaṅkamtivā

approached the Gracious One, and after approaching

Bhagavantaṃ abhivādetvā, ekam-antaṃ nisīdimsu. Te pi kho yakkhā,

and worshipping the Gracious One, they sat down on one side. Then of those yakkhas,

appekacce Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdimsu.

some, after worshipping the Gracious One, sat down on one side.

Appekacce Bhagavatā saddhiṃ sammodimsu,

Some exchanged greetings with the Gracious One,

sammodanīyaṃ kathaṃ sārānīyaṃ vītisāretvā, ekam-antaṃ nisīdimsu.

and after exchanging polite and courteous greetings, sat down on one side.

¹ MPP, PPV: *Mahārājā*

² CBhp: *upasankamisum*

Appekacce yena Bhagavā tenañjalim paṇāmetvā, ekam-antaṃ nisīdimsu.

Some, after raising their hands in respectful salutation to the Gracious One, sat down on one side.

Appekacce nāmagottaṃ sāvetvā, ekam-antaṃ nisīdimsu.

Some, after announcing their name and family, sat down on one side.

Appekacce tuṅhībhūtā ekam-antaṃ nisīdimsu.

Some, while keeping silent, sat down on one side.

Ekam-antaṃ nisinno kho Vessavaṇo Mahārājā Bhagavantaṃ etad-avoca:

Then, while sitting on one side, the Great King Vessavaṇa said this to the Gracious One:

“Santi hi bhante uḷārā yakkhā Bhagavato appasannā,

“There are, reverend Sir, some high ranking yakkhas who are not pleased with the Gracious One,

santi hi bhante uḷārā yakkhā Bhagavato pasannā,

there are, reverend Sir, some high ranking yakkhas who are pleased with the Gracious One,

santi hi bhante majjhimā yakkhā Bhagavato appasannā,

there are, reverend Sir, some middle ranking yakkhas who are not pleased with the Gracious One,

santi hi bhante majjhimā yakkhā Bhagavato pasannā,

there are, reverend Sir, some middle ranking yakkhas who are pleased with the Gracious One,

santi hi bhante nīcā yakkhā Bhagavato appasannā,

there are, reverend Sir, some low ranking yakkhas who are not pleased with the Gracious One,

santi hi bhante nīcā yakkhā Bhagavato pasannā.

there are, reverend Sir, some low ranking yakkhas who are pleased with the Gracious One.

Yebhuyyena kho pana bhante yakkhā appasannā yeva Bhagavato.

But, reverend Sir, almost all of the yakkhas are not pleased with the Gracious One.

Taṃ kissa hetu?

What is the reason for that?

Bhagavā hi bhante paṇātipātā veramaṇiyā Dhammaṃ deseti,

Because, reverend Sir, the Gracious One preaches the Dhamma of refraining from killing living creatures,

adinnādānā veramaṇiyā Dhammaṃ deseti,

preaches the Dhamma of refraining from taking what has not been given,

kāmesu micchācārā veramaṇiyā Dhammaṃ deseti,

preaches the Dhamma of refraining from sexual misconduct,

musāvādā veramaṇiyā Dhammaṃ deseti,¹

preaches the Dhamma of refraining from false speech,

surāmerayamajjapamādaṭṭhānā veramaṇiyā Dhammaṃ deseti.

preaches the Dhamma of refraining from liquor, wines, or intoxicants which cause heedlessness.

¹ CBhp: omits this line, by mistake

Yebhuyyena kho pana bhante yakkhā appaṭiviratā yeva paṇātipātā,
But, reverend Sir, almost all of the yakkhas do not refrain from killing living creatures,

appaṭiviratā adinnādānā,
do not refrain from taking what has not been given,

appaṭiviratā kāmesu micchācārā,
do not refrain from sexual misconduct,

appaṭiviratā musāvādā,
do not refrain from false speech,

appaṭiviratā surāmerayamajjapamādaṭṭhānā.
do not refrain from liquors, wines, or intoxicants which cause heedlessness.

Tesaṃ taṃ hoti appiyaṃ amanāpaṃ.
To them that is neither dear nor appealing.

Santi hi bhante Bhagavato sāvaka āraññe,
There are, reverend Sir, disciples of the Gracious One in the wilderness,

vanapatthāni pantāni senāsanāni paṭisevanti,
who are practising in remote jungle dwelling places,

appasaddāni, appanigghosāni, vijanavātāni,
where there is little sound, little noise, which have a lonely atmosphere,

manussarāhaseyyakāni, paṭisallānasārubbāni.
lying hidden away from men, which are suitable for seclusion.

Tattha santi ulārā yakkhā nivāsino
And there are high ranking yakkhas settled there

ye imasmim Bhagavato pāvacane appasannā.
who are not pleased with the word of the Gracious One,

Tesaṃ pasādāya uggaṇhātu bhante Bhagavā “Āṭānāṭiyaṃ” rakkhaṃ,
To please then, reverend Sir, may the Gracious One learn this “Āṭānāṭiya” protection,

bhikkhūnaṃ, bhikkhuṇīnaṃ, upāsakānaṃ, upāsikānaṃ,
for the monks’, nuns’, laymen’s, and laywomen’s

guttiyā, rakkhāya, avihimsāya, phāsuvihārāyā” ti.
guard, protection, freedom from harm, and comfortable living.”

Adhivāsesi Bhagavā tuṇhībhāvena.
The Gracious One by keeping silent gave consent.

Atha kho Vessavaṇo Mahārājā Bhagavato adhivāsanaṃ veditvā
Then the Great King Vessavaṇa having understood the Gracious One’s consent

tāyaṃ velāyaṃ imaṃ “Āṭānāṭiyaṃ” rakkhaṃ abhāsi:
on that occasion recited this “Āṭānāṭiya” protection:

The Seven Buddhas

“Vipassissa namatthu, Cakkhumantassa sirīmato,
“May you revere Vipassī, the glorious Visionary,

Sikhissa pi namatthu, sabbabhūtānukampino, [1]
may you revere Sikhī, who has pity on all beings,

Vessabhussa namatthu, nahātakassa tapassino,
may you revere Vessabhū, the austere one, cleansed (of corruptions),

namatthu Kakusandhassa, Mārasenāpamaddino, [2]
may you revere Kakusandha, who has crushed Māra’s army,

Koṇāgamanassa namatthu, brāhmaṇassa vusīmato,
may you revere Koṇāgamana, the accomplished brahmin,

Kassapassa namatthu, vipparamuttassa sabbadhi. [3]
may you revere Kassapa, who is free in every respect.

Aṅgīrasassa namatthu, Sakyaputtassa sirīmato,
May you revere Aṅgīrasa, the glorious son of the Sakyans,

yo imaṃ Dhammam-adesesi, sabbadukkhā panūdanaṃ. [4]
he who preached this Dhamma, which is the dispelling of all suffering.

Ye cāpi nibbutā loke, yathābhūtaṃ vipassisuṃ,
Those who are emancipated in the world, who have insight (into things) as they are,

te janā apisuṇā,¹ mahantā vītasāradā, [5]
those people free from malicious speech, who are great and fully mature,

hitāṃ devamanussānaṃ, yaṃ namassanti Gotamaṃ,
they will revere that Gotama, who is of benefit to gods and men,

vijjācaraṇasampannaṃ, mahantaṃ vītasāradaṃ. [6]
who has understanding and good conduct, who is great and fully mature.

The East

Yato uggacchatī² suriyo, Ādicco maṇḍalī mahā,
From where the sun comes up, the son of Aditi, the great circle,

yassa cuggacchamānassa, saṃvarī pi nirujjhati, [7]
while that one is coming up, the darkness of night comes to an end,

yassa cuggate suriye, divaso ti pavuccati,
and after the sun has come up, it is said to be the daytime,

rahado pi tattha gambhīro, samuddo saritodako, [8]
there is a deep lake in that place, an ocean where the waters have flowed,

¹ CBhp: *apisuṇātha*

² CBhp: *uggacchati*

evaṃ naṃ tattha jānanti samuddo saritodako,
thus in that place they know there is an ocean where the waters have flowed,

ito sā Purimā disā, iti naṃ ācikkhatī¹ jano. [9]
from here that is the Easterly direction, so the people declare.

Yaṃ disaṃ abhipāleti Mahārājā yasassi so,
That direction is watched over by a resplendent Great King,

gandhabbānaṃ ādhipati, Dhataratṭho iti nāma so. [10]
he is the master of the gandhabbas, Dhataratṭha, such is his name.

Ramatī² naccagītehi, gandhabbehi purakkhato,
He delights in song and dance, he is honoured by gandhabbas,

puttā pi tassa bahavo, ekanāmā ti me sutāṃ, [11]
he also has a great many sons, all of one name, so I have heard,

asītiṃ dasa eko ca, Indanāmā mahabbalā,
they are eighty and ten and one, Inda by name, ones of great strength,

te cāpi Buddhaṃ disvāna, Buddhaṃ ādiccabandhunaṃ, [12]
they, having seen the Awakened One, the Buddha, kinsman of the sun,

dūrato va namassanti, mahantaṃ vītasāradaṃ:
from afar, do reverence him, who is great and fully mature:

“Namo te purisājañña! Namo te purisuttama!” [13]
“Reverence to you, excellent one! Reverence to you, supreme one!”

Kusalena samekkhasi, amanussā pi taṃ vandanti,
You have looked on us with goodness, the non-human beings worship you,

sutaṃ netāṃ abhiṇhaso, tasmā evaṃ vademase: [14]
we have heard this repeatedly, therefore we should speak like this:

“Jinaṃ vandatha Gotamaṃ, Jinaṃ vandāma Gotamaṃ,
“You should worship the victor Gotama, we should worship the victor Gotama,

vijjācaraṇasampannaṃ, Buddhaṃ vandāma Gotamaṃ!” [15]
who has understanding and good conduct, we should worship the Buddha Gotama!””

¹ CBhp: *ācikkhati*, and so throughout

² CBhp, PPV2: *Ramati*, and so throughout

The South

Yena petā pavuccanti, pisuṇā piṭṭhimaṁsikā,
There they say (go) the departed, who speak maliciously, backbiters,

pāṇātipātino luddā, corā nekatikā janā,
killers of creatures, hunters, thieves, and fraudulent people,

ito sā Dakkhiṇā disā, iti naṁ ācikkhatī jano. [16]
from here that is the Southerly direction, so the people declare.

Yaṁ disaṁ abhipāleti Mahārājā yasassi so,
That direction is watched over by a resplendent Great King,

kumbhaṇḍhānaṁ ādhipati, Virūḷho iti nāma so. [17]
he is the master of the kumbhaṇḍhas, Virūḷha, such is his name.

Ramatī naccagītehi, kumbhaṇḍhehi purakkhato,
He delights in song and dance, he is honoured by kumbhaṇḍhas,

puttā pi tassa bahavo, ekanāmā ti me sutāṁ, [18]
he also has a great many sons, all of one name, so I have heard,

asītiṁ dasa eko ca, Indanāmā mahabbalā,
they are eighty and ten and one, Inda by name, ones of great strength,

te cāpi Buddhaṁ disvāna, Buddhaṁ ādiccabandhunaṁ, [19]
they, having seen the Awakened One, the Buddha, kinsman of the sun,

dūrato va namassanti, mahantaṁ vītasāradaṁ:
from afar, do reverence him, who is great and fully mature:

“Namo te purisājaṇña! Namo te purisuttama!” [20]
“Reverence to you, excellent one! Reverence to you, supreme one!”

Kusalena samekkhasi, amanussā pi taṁ vandanti,
You have looked on us with goodness, the non-human beings worship you,

sutaṁ netāṁ abhiṇhaso, tasmā evaṁ vademase: [21]
we have heard this repeatedly, therefore we should speak like this:

“Jinaṁ vandatha Gotamaṁ, Jinaṁ vandāma Gotamaṁ,
“You should worship the victor Gotama, we should worship the victor Gotama,

vijjācaraṇasampannaṁ, Buddhaṁ vandāma Gotamaṁ!” [22]
who has understanding and good conduct, we should worship the Buddha Gotama!””

The West

Yattha coggacchatī¹ suriyo, Ādicco maṇḍalī mahā,
That place where the sun goes down, the son of Aditi, the great circle,

yassa coggacchamānassa divaso pi nirujjhati, [23]
while that one is going down the light of day comes to an end,

yassa coggate suriye, saṁvarī ti pavuccati,
and after the sun has gone down, it is said to be night-time,

rahado pi tattha gambhīro, samuddo saritodako, [24]
there is a deep lake in that place, an ocean where the waters have flowed,

evaṁ naṁ tattha jānanti samuddo saritodako,
thus in that place they know there is an ocean where the waters have flowed,

ito sā Pacchimā disā, iti naṁ ācikkhatī jano. [25]
from here that is the Westerly direction, so the people declare.

Yaṁ disaṁ abhipāleti Mahārājā yasassi so,
That direction is watched over by a resplendent Great King,

nāgānaṁ ādhipati, Virūpakkho iti nāma so. [26]
he is the master of the nāgas, Virūpakkha, such is his name.

Ramatī naccagītehi, nāgehi purakkhato,
He delights in song and dance, he is honoured by nāgas,

puttā pi tassa bahavo, ekanāmā ti me sutāṁ, [27]
he also has a great many sons, all of one name, so I have heard,

asītiṁ dasa eko ca, Indanāmā mahabbalā,
they are eighty and ten and one, Inda by name, ones of great strength,

te cāpi Buddhaṁ disvāna, Buddhaṁ ādiccabandhunaṁ, [28]
they, having seen the Awakened One, the Buddha, kinsman of the sun,

dūrato² va namassanti, mahantaṁ vītasāradaṁ:
from afar, do reverence him, who is great and fully mature:

“Namo te purisājañña! Namo te purisuttama!” [29]
“Reverence to you, excellent one! Reverence to you, supreme one!”

Kusalena samekkhasi, amanussā pi taṁ vandanti,
You have looked on us with goodness, the non-human beings worship you,

sutaṁ netāṁ abhiṇhaso, tasmā evaṁ vademase: [30]
we have heard this repeatedly, therefore we should speak like this:

¹ PPV2: *coggacchatī*

² PPV2: *durato*

“Jinaṃ vandatha Gotamaṃ, Jinaṃ vandāma Gotamaṃ,
“You should worship the victor Gotama, we should worship the victor Gotama,

vijjācaraṇasampannaṃ, Buddhaṃ vandāma Gotamaṃ!””¹ [31]
who has understanding and good conduct, we should worship the Buddha Gotama!””

The North

Yena Uttarakurū rammā, Mahāneru sudassano,
Where delightful Uttarakuru is, and the good looking Mount Neru,

manussā tattha jāyanti amamā apariggahā. [32]
the men who are born in that place are unselfish, without possessions.

Na te bījaṃ pavapanti, na pi nīyanti naṅgalā,
They do not sow the seed, and nor are there ploughs led along,

akattḥapākimaṃ sālīṃ paribhuñjanti mānusa, [33]
the rice that men enjoy the use of there matures in untilled ground,

akaṇaṃ athusam̐ suddham̐, sugandham̐ taṇḍulapphalam̐,
without husk powder or chaff, pure, sweet smelling grains of the finest rice,

tuṇḍikīre pacitvāna, tato bhuñjanti bhojanaṃ. [34]
having cooked it on hot rocks (without smoke), they then enjoy their food.

Gāviṃ ekakhuraṃ katvā anuyanti disodisaṃ,
Having made their cows solid-hooved they go about from place to place,

pasuṃ ekakhuraṃ katvā anuyanti disodisaṃ, [35]
having made their kine solid-hooved they go about from place to place,

itthivāhanaṃ katvā anuyanti disodisaṃ,
having made women their vehicle they go about from place to place,

purisavāhanaṃ katvā anuyanti disodisaṃ, [36]
having made men their vehicle they go about from place to place,

kumārivāhanaṃ katvā anuyanti disodisaṃ,
having made girls their vehicle they go about from place to place,

kumāravāhanaṃ katvā anuyanti disodisaṃ. [37]
having made boys their vehicle they go about from place to place.

Te yāne abhirūhitvā,
Having mounted their (various) carriages,

sabbā disā anupariyanti pacārā tassa rājino,
the messengers of that King go around in all directions,

hatthiyānaṃ assayānaṃ dibbaṃ yānaṃ upaṭṭhitaṃ. [38]
being furnished with elephant- and horse- and divine-carriages.

¹ PPV, PPV2: *Gotaman!*””-ti

Pāsādā siviḱā ceva Mahārājassa yasassino,
And for that Great and resplendent King there are palaces and palanquins,

tassa ca nagarā ahū, antalikkhe sumāpitā: [39]
and there are cities for him also, that are well built in the heavens (called):

Āṭānāṭā, Kusināṭā, Parakusināṭā, Nāṭapuriyā, Parakusitanāṭā.
Āṭānāṭā, Kusināṭā, Parakusināṭā, Nāṭapuriyā, Parakusitanāṭā.

Uttarena Kapīvanto, Janogham-aparena ca,
To the North is Kapīvanta, and on the other side is Janogha,

Navanavatiyo, Ambara-ambaravatiyo, Ālakamandā nāma rājadhāni.
Navanavatiya, Ambara-ambaravatiya, and the king's capital named Ālakamandā.

Kuverassa kho pana mārisa Mahārājassa Visāṇā nāma rājadhāni,
The Great King Kuvera's capital, dear Sir, is named Visāṇā,

tasmā Kuvero Mahārājā Vessavaṇo ti pavuccati.
therefore is the Great King also called Vessavaṇa.

Paccesanto pakāsentī: Tatolā, Tattalā, Tatotalā,
These each individually inform (the King): Tatolā, Tattalā, Tatotalā,

Ojasi, Tejasi, Tatojasi, Sūro, Rājā, Ariṭṭho, Nemi.
Ojasi, Tejasi, Tatojasi, Sūra, Rājā, Ariṭṭha, Nemi.

Rahado pi tattha Dharaṇī nāma,
There is a lake in that place also, named Dharaṇī,

yato meghā pavassanti, vassā yato patāyanti.
and from there the clouds rain down, from there the rains spread.

Sabhā pi tattha Bhagalavatī nāma yattha yakkhā payirupāsanti.
There also is the public hall named Bhagalavatī where the yakkhās assemble.

Tattha nīcaphalā rukkhā, nānādiḱagaṇāyutā,
There the trees are always in fruit, and have a crowd of birds of diverse kinds,

mayūraḱoṅcābhirudā, kokilābhi hi vaggubhi, [40]
resounding with peacocks and hens, and also with the lovely cuckoos,

Jīvaṁjīvakasaddettha, atho oṭṭhavacittakā,
there is the pheasant who calls out "live on!", and the bird who calls out "lift up your minds!",

kukutthakā kuḱirakā, vane pokkharasātakā, [41]
there are the jungle fowl, and golden cocks, and in the wood the lotus crane,

sukasāḷikasaddettha, daṇḍamāṇavakāni ca,
there are the sounds of parrot and mynah, and birds who have young mens' faces,

sobhati sabbakālaṃ sā Kuveranalīni sadā,
and Kuvera's lotus pond is ever attractive, all of the time,

ito sā Uttarā disā, iti naṃ ācikkhatī jano. [42]
from here that is the Northerly direction, so the people declare.

Yaṃ disaṃ abhipāleti Mahārājā yasassi so,
That direction is watched over by a resplendent Great King,

yakkhānaṃ ādhipati, Kuvero iti nāma so. [43]
he is the master of the yakkhas, Kuvera, such is his name.

Ramatī naccagītehi, yakkhehi purakkhato,
He delights in song and dance, he is honoured by yakkhas,

puttā pi tassa bahavo, ekanāmā ti me sutāṃ, [44]
he also has a great many sons, all of one name, so I have heard,

asītiṃ dasa eko ca, Indanāmā mahabbalā,
they are eighty and ten and one, Inda by name, ones of great strength,

te cāpi Buddhaṃ disvāna, Buddhaṃ ādiccabandhunaṃ, [45]
they, having seen the Awakened One, the Buddha, kinsman of the sun,

dūrato va namassanti, mahantaṃ vītasāradaṃ:
from afar, do reverence him, who is great and fully mature:

“Namo te purisājañña! Namo te purisuttama!” [46]
“Reverence to you, excellent one! Reverence to you, supreme one!”

Kusalena samekkhasi, amanussā pi taṃ vandanti,
You have looked on us with goodness, the non-human beings worship you,

sutaṃ netāṃ abhiṇhaso, tasmā evaṃ vademase: [47]
we have heard this repeatedly, therefore we should speak like this:

“Jinaṃ vandatha Gotamaṃ, Jinaṃ vandāma Gotamaṃ,
“You should worship the victor Gotama, we should worship the victor Gotama,

vijjācaraṇasampannaṃ, Buddhaṃ vandāma Gotamaṃ!”-ti [48]
who has understanding and good conduct, we should worship the Buddha Gotama!”

Ayaṃ kho sā mārisa “Āṭānāṭiyā” rakkhā,
This, dear Sir, is the “Āṭānāṭiya” protection,

bhikkhūnaṃ, bhikkhuṇīnaṃ, upāsakānaṃ, upāsikānaṃ,
for the monks', nuns', laymen's, and laywomen's

guttiyā, rakkhāya, avihimsāya, phāsuvihārāyā ti.
guard, protection, freedom from harm, and comfortable living.

Yassa kassaci mārisa - bhikkhussa vā bhikkhuṇiyā vā
Whoever, dear Sir - be they monk or nun

upāsakassa vā upāsikāya vā - ayaṃ “Āṭānāṭiyā” rakkhā suggahitā,¹
or layman or laywoman - learns this “Āṭānāṭiya” protection well,

bhāvissati samattā pariyāputā, tañ-ce amanusso -
and will master it in its entirety, then if a non-human being -

yakkho vā yakkhiṇī vā yakkhapotako vā
be they male yakkha or female yakkha or yakkha boy

yakkhapotikā vā yakkhamahāmatto vā
or yakkha girl or yakkha minister

yakkhapārisajjo vā yakkhapacāro vā
or yakkha councillor or yakkha messenger

gandhabbo vā gandhabbī vā gandhabbapotako vā
or male gandhabba or female gandhabba or gandhabba boy

gandhabbapotikā vā gandhabbamahāmatto vā
or gandhabba girl or gandhabba minister

gandhabbapārisajjo vā gandhabbapacāro vā
or gandhabba councillor or gandhabba messenger

kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā
or male kumbhaṇḍa or female kumbhaṇḍa or kumbhaṇḍa boy

kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā
or kumbhaṇḍa girl or kumbhaṇḍa minister

kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā
or kumbhaṇḍa councillor or kumbhaṇḍa messenger

nāgo vā nāginī vā nāgapotako vā
or male nāga or female nāga or nāga boy

nāgapotikā vā nāgamahāmatto vā
or nāga girl or nāga minister

nāgapārisajjo vā nāgapacāro vā -
or nāga councillor or nāga messenger -

paduṭṭhacitto gacchantam vā anugaccheyya, ṭhitam vā upatiṭṭheyya,
with a wicked mind come near while they are going, or stand near while they are standing,

nisinnam vā upanisīdeyya, nipannam vā upanipajjeyya,
or sit near while they are sitting, or lie near while they are lying,

na me so mārisa amanusso labheyya
then that non-human being, dear Sir, would not receive

gāmesu vā nigamesu vā sakkāram vā garukāram vā.
in my villages and towns, honour or respect.

¹ PPV2: *suggahitā*

Na me so mārīsa amanusso labheyya

That non-human being, dear Sir, would not receive

Ālakamandāya rājadhāniyā vatthum vā vāsam vā.

in my royal city Ālakamandā, ground or dwelling.

Na me so mārīsa amanusso labheyya

That non-human being, dear Sir, would not be able

yakkhānaṃ samitiṃ gantuṃ.

to go to the gathering of the yakkhas.

Api-ssu naṃ mārīsa amanussā

Further, dear Sir, non-human beings

anavayham-pi naṃ kareyyum avivayham.

would not give or take him in marriage.

Api-ssu naṃ mārīsa amanussā

Further, dear Sir, non-human beings

attāhi pi paripuṇṇāhi paribhāsāhi paribhāseyyum.

would abuse him with very personal abuse.

Api-ssu naṃ mārīsa amanussā

Further, dear Sir, non-human beings

rittam-pi pattaṃ sīse nikkujjeyyum.

would drop an empty bowl over his head.

Api-ssu naṃ mārīsa amanussā

Further, dear Sir, non-human beings

sattadhā pissa muddhaṃ phāleyyum.

would split his head into seven pieces.

Santi hi mārīsa amanussā caṇḍā, ruddā, rabhasā,

There are non-human beings, dear Sir, who are fierce, cruel, and violent,

te neva Mahārājānaṃ ādiyanti,

they do not take notice of the Great Kings,

na Mahārājānaṃ purisakānaṃ ādiyanti,

they do not take notice of the Great Kings' men,

na Mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti,

they do not take notice of the Great Kings' mens' men,

te kho te mārīsa amanussā Mahārājānaṃ avaruddhā nāma vuccanti.

and those non-human beings, dear Sir, are said to be in revolt against the Great Kings.

Seyyathā pi mārīsa rañño Māgadhasa vijite corā,

Just as, dear Sir, there are thieves in the king of Magadha's realm,

te neva rañño Māgadhasa ādiyanti,

who do not take notice of the king of Magadha,

na rañño Māgadhassa purisakānaṃ ādiyanti,
who do not take notice of the king of Magadha's men,

na rañño Māgadhassa purisakānaṃ purisakānaṃ ādiyanti,
who do not take notice of the king of Magadha's mens' men,

te kho te mārīsa mahācorā, rañño Māgadhassa avaruddhā nāma vuccanti.
and those great thieves, dear Sir, are said to be in revolt against the king of Magadha.

Evam-eva kho mārīsa santi hi amanussā caṇḍā, ruddā, rabhasā,
Even so, dear Sir, there are non-human beings who are fierce, cruel, and violent,

te neva Mahārājānaṃ ādiyanti,
they do not take notice of the Great Kings,

na Mahārājānaṃ purisakānaṃ ādiyanti,
they do not take notice of the Great Kings' men,

na Mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti,
they do not take notice of the Great Kings' mens' men,

te kho te mārīsa amanussā Mahārājānaṃ avaruddhā nāma vuccanti.
and those non-human beings, dear Sir, are said to be in revolt against the Great Kings.

Yo hi koci mārīsa amanusso -
Now, dear Sir, whatever non-human beings -

yakkho vā yakkhiṇī vā yakkhapotako vā
be they male yakkha or female yakkha or yakkha boy

yakkhapotikā vā yakkhamahāmatto vā
or yakkha girl or yakkha minister

yakkhapārisajjo vā yakkhapacāro vā
or yakkha councillor or yakkha messenger

gandhabbo vā gandhabbī vā gandhabbapotako vā
or male gandhabba or female gandhabba or gandhabba boy

gandhabbapotikā vā gandhabbamahāmatto vā
or gandhabba girl or gandhabba minister

gandhabbapārisajjo vā gandhabbapacāro vā
or gandhabba councillor or gandhabba messenger

kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā
or male kumbhaṇḍa or female kumbhaṇḍa or kumbhaṇḍa boy

kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā
or kumbhaṇḍa girl or kumbhaṇḍa minister

kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā
or kumbhaṇḍa councillor or kumbhaṇḍa messenger

nāgo vā nāginī vā nāgapotako vā
or male nāga or female nāga or nāga boy

nāgapotikā vā nāgamahāmatto vā

or nāga girl or nāga minister

nāgapārisajjo vā nāgapacāro vā -

or nāga councillor or nāga messenger -

paduṭṭhacitto bhikkhūṃ vā bhikkhūṇiṃ vā upāsakāṃ vā upāsikāṃ vā,

with a wicked mind should come near a monk or a nun or a layman or a laywoman

gacchantāṃ vā anugaccheyya, ṭhitāṃ vā upatiṭṭheyya,

while they are going, or stand near while they are standing,

nisinnāṃ vā upanisīdeyya, nipannāṃ vā upanipajjeyya,

or sit near while they are sitting, or lie near while they are lying,

imesāṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ,

then to these yakkhas, great yakkhas, generals, great generals,

ujjhāpetabbaṃ, vikkanditabbaṃ, viravitabbaṃ:

one should call out, one should shout out, one should cry out:

“Ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati,

“This yakkha has seized me, this yakkha has grabbed me,

ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti,

this yakkha annoys me, this yakkha harasses me,

ayaṃ yakkho himsati, ayaṃ yakkho vihimsati,

this yakkha hurts me, this yakkha injures me,

ayaṃ yakkho na muñcati” ti.

this yakkha will not release me.”

Katamesāṃ yakkhānaṃ, mahāyakkhānaṃ, senāpatīnaṃ mahāsenāpatīnaṃ?

To which yakkhas, great yakkhas, generals, and great generals?

Indo, Somo, Varuṇo ca, Bhāradvājo, Pajāpati,

Inda, Soma, and Varuṇa, Bhāradvāja, Pajāpati,

Candano, Kāmasetṭho ca, Kinnughaṇḍu, Nighaṇḍu ca,

Candana, and Kāmasetṭha, Kinnughaṇḍu, and Nighaṇḍu,

Panādo, Opamañña ca, devasūto ca Mātali. [49]

Panāda, and Opamañña, and Mātali, the gods' charioteer.

Cittaseno ca gandhabbo, Nalo rājā Janesabho,

The gandhabbas Citta and Sena, the kings Nala and Janesabha,

Sātāgiro, Hemavato, Puṇṇako, Karatiyo, Guḷo, [50]

Sātāgira, Hemavata, Puṇṇaka, Karatiya, Guḷa,

Sīvako, Mucalindo ca, Vessāmitto, Yugandharo,

Sīvaka, and Mucalinda, Vessāmitta, Yugandhara,

Gopālo,¹ Suppagedho ca, Hirinettī ca Mandiyo, [51]
Gopāla, and Suppagedha, Hiri, Netti, and Mandiya,

Pañcālacaṇḍo Ālavako Pajjuno Sumano Sumukho Dadhīmukho,
Pañcālacaṇḍa, Ālavaka, Pajjuna, Sumana, Sumukha, Dadhīmukha,

Maṇi, Māṇi, Caro, Dīgho, atho Serissako saha - [52]
Maṇi, Māṇi, Cara, Dīgha, together with Serissaka -

imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ,
then to these yakkhas, great yakkhas, generals, and great generals,

ujjhāpetabbaṃ, vikkanditabbaṃ, viravitabbaṃ:
one should call out, one should shout out, one should cry out:

“Ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati,
“This yakkha has seized me, this yakkha has grabbed me,

ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti,
this yakkha annoys me, this yakkha harasses me,

ayaṃ yakkho hiṃsati, ayaṃ yakkho vihiṃsati,
this yakkha hurts me, this yakkha injures me,

ayaṃ yakkho na muñcati” ti.
this yakkha will not release me.”

Ayaṃ kho sā mārisa “Āṭānāṭiyā” rakkhā,
This, dear Sir, is the “Āṭānāṭiyā” protection,

bhikkhūnaṃ, bhikkhuṇīnaṃ, upāsakānaṃ, upāsikānaṃ,
for the monks’, nuns’, laymen’s, and laywomen’s

guttiyā, rakkhāya, avihimsāya, phāsuvihārāyā ti.
guard, protection, freedom from harm, and comfortable living.

Handa ca dāni mayam mārisa gacchāma,
And now, dear Sir, we shall go,

bahukiccā mayam bahukaraṇīyā” ti.
as we have many duties, and there is much which ought to be done.”

“Yassa dāni tumhe Mahārājāno kālam maññathā” ti.
“Now is the time for whatever you Great Kings are thinking.”

Atha kho Cattāro Mahārājā² utthāyāsanaṃ Bhagavantaṃ
° Then the Four Great Kings rose from their seats and after

abhivādetvā padakkhiṇaṃ katvā, tatthevantaradhāyimsu.
worshipping and circumambulating the Gracious One, vanished right there.

¹ CBhp: *Gopalo*

² CBhp: *Mahārājāno*

Te pi kho yakkhā uṭṭhāyāsanā appekacce Bhagavantam

° Then some yakkhas rose from their seats and after

abhivādetvā padakkhiṇam katvā, tatthevantaradhāyimsu.

worshipping and circumambulating the Gracious One, vanished right there.

Appekacce Bhagavatā saddhim sammodimsu, sammodanīyam

° Some exchanged greetings with the Gracious One, and after

katham sārānīyam vītisāretvā tatthevantaradhāyimsu.

exchanging polite and courteous greetings, vanished right there.

Appekacce yena Bhagavā tenañjalim

° Some, after raising their hands in respectful salutation

paṇāmetvā tatthevantaradhāyimsu.

to the Gracious One, vanished right there.

Appekacce nāmagottam sāvetvā tatthevantaradhāyimsu.

Some, after announcing their name and family vanished right there.

Appekacce tuṅhībhūtā tatthevantaradhāyimsū ti.

And some, while keeping silent, vanished right there.

Tatīyakabhāṇavāram Niṭṭhitam¹
The Third Recital is Finished

¹ MPP, CBhp, PPV2 omit *Niṭṭhitam*

Catutthakabhāṇavāram The Fourth Recital

29b. Āṭānāṭiyasuttaṃ The Āṭānāṭiya Discourse

(Part Two)

Atha kho Bhagavā tassā¹ rattiyaṃ accayena bhikkhū āmantesi:

Then the Gracious One when that night had passed addressed the monks, saying:

“Imaṃ bhikkhave rattiṃ Cattāro Mahārājā,²

“This night, monks, the Four Great Kings,

mahatiyā ca yakkhasenāya, mahatiyā ca gandhabbasenāya,

with a great army of yakkhas, with a great army of gandhabbas,

mahatiyā ca kumbhaṇḍasenāya, mahatiyā ca nāgasenāya,

with a great army of kumbhaṇḍas, with a great army of nāgas,

catuddisaṃ rakkhaṃ ṭhapetvā, catuddisaṃ gumbaṃ ṭhapetvā,

having set up a protection over the four quarters, having set serried troops at the four directions,

catuddisaṃ ovaraṇaṃ ṭhapetvā, abhikkantāya rattiyaṃ,

having set up a barricade at the four directions, at the end of the night,

abhikkantavaṇṇā kevalakappaṃ Gijjhakūṭaṃ obhāsetvā,

having lit up the whole of Vultures’ Peak with their surpassing beauty,

yenāhaṃ tenupasaṅkamimsu, upasaṅkamitvā

approached me, and after approaching

maṃ abhivādetvā, ekam-antaṃ nisīdiṃsu.

and worshipping me, they sat down on one side.

Te pi kho, bhikkhave,³ yakkhā,

Then of those yakkhas, monks,

appekacce maṃ abhivādetvā ekam-antaṃ nisīdiṃsu.

some, after worshipping me, sat down on one side.

Appekacce mama⁴ saddhiṃ sammodimsu,

Some exchanged greetings with me,

sammodanīyaṃ kathaṃ sārānīyaṃ vītisāretvā, ekam-antaṃ nisīdiṃsu.

and after exchanging polite and courteous greetings, sat down on one side.

¹ CBhp: *tassa*

² CBhp: *Mahārājāno*

³ CBhp, PPV omit *bhikkhave*

⁴ CBhp: *mayā*

Appekacce yenāhaṃ tenañjalīṃ paṇāmetvā, ekam-antaṃ nisīdiṃsu.

Some, after raising their hands in respectful salutation to me, sat down on one side.

Appekacce nāmagottaṃ sāvetvā, ekam-antaṃ nisīdiṃsu.

Some, after announcing their name and family, sat down on one side.

Appekacce tuṅhībhūtā ekam-antaṃ nisīdiṃsu.

Some, while keeping silent, sat down on one side.

Ekam-antaṃ nisinno kho bhikkhave¹ Vessavaṇo Mahārājā maṃ etad-avoca:

Then, while sitting on one side, monks, the Great King Vessavaṇa said this to me:

“Santi hi bhante uḷārā yakkhā Bhagavato appasannā,

“There are, reverend Sir, some high ranking yakkhas who are not pleased with the Gracious One,

santi hi bhante uḷārā yakkhā Bhagavato pasannā,

there are, reverend Sir, some high ranking yakkhas who are pleased with the Gracious One,

santi hi bhante majjhimā yakkhā Bhagavato appasannā,

there are, reverend Sir, some middle ranking yakkhas who are not pleased with the Gracious One,

santi hi bhante majjhimā yakkhā Bhagavato pasannā,

there are, reverend Sir, some middle ranking yakkhas who are pleased with the Gracious One,

santi hi bhante nīcā yakkhā Bhagavato appasannā,

there are, reverend Sir, some low ranking yakkhas who are not pleased with the Gracious One,

santi hi bhante nīcā yakkhā Bhagavato pasannā.

there are, reverend Sir, some low ranking yakkhas who are pleased with the Gracious One.

Yebhuyyena kho pana bhante yakkhā appasannā yeva Bhagavato.

But, reverend Sir, almost all of the yakkhas are not pleased with the Gracious One.

Taṃ kissa hetu?

What is the reason for that?

Bhagavā hi bhante pāṇātipātā veramaṇiyā Dhammaṃ deseti,

Because, reverend Sir, the Gracious One preaches the Dhamma of refraining from killing living creatures,

adinnādānā veramaṇiyā Dhammaṃ deseti,

preaches the Dhamma of refraining from taking what has not been given,

kāmesu micchācārā veramaṇiyā Dhammaṃ deseti,

preaches the Dhamma of refraining from sexual misconduct,

musāvādā veramaṇiyā Dhammaṃ deseti,

preaches the Dhamma of refraining from false speech,

surāmerayamajjapamādaṭṭhānā veramaṇiyā Dhammaṃ deseti.

preaches the Dhamma of refraining from liquor, wines, or intoxicants which cause heedlessness.

¹ CBhp, PPV omit *bhikkhave*

Yebhuyyena kho pana bhante yakkhā appaṭiviratā yeva paṇātipātā,
But, reverend Sir, almost all of the yakkhas do not refrain from killing living creatures,

appaṭiviratā adinnādānā,
do not refrain from taking what has not been given,

appaṭiviratā kāmesu micchācārā,
do not refrain from sexual misconduct,

appaṭiviratā musāvādā,
do not refrain from false speech,

appaṭiviratā surāmerayamajjapamādaṭṭhānā.
do not refrain from liquors, wines, or intoxicants which cause heedlessness.

Tesaṃ taṃ hoti appiyaṃ amanāpaṃ.
To them that is neither dear nor appealing.

Santi hi bhante Bhagavato sāvaka āraññe,
There are, reverend Sir, disciples of the Gracious One in the wilderness,

vanapatthāni pantāni senāsanāni paṭisevanti,
who are practising in remote jungle dwelling places,

appasaddāni, appanigghosāni, vijanavātāni,
where there is little sound, little noise, which have a lonely atmosphere,

manussarāhaseyyakāni, paṭisallānasārubbāni.
lying hidden away from men, which are suitable for seclusion.

Tattha santi ulārā yakkhā nivāsino
And there are high ranking yakkhas settled there

ye imasmim Bhagavato pāvacane appasannā,
who are not pleased with the word of the Gracious One,

Tesaṃ pasādāya uggaṇhātu bhante Bhagavā “Āṭānāṭiyaṃ” rakkhaṃ,
To please then, reverend Sir, may the Gracious One learn this “Āṭānāṭiya” protection,

bhikkhūnaṃ, bhikkhuṇīnaṃ, upāsakānaṃ, upāsikānaṃ,
for the monks’, nuns’, laymen’s, and laywomen’s

guttiyā, rakkhāya, avihimsāya, phāsuvihārāyā” ti.
guard, protection, freedom from harm, and comfortable living.”

Adhivāsesim kho ahaṃ bhikkhave tuṅhībhāvena.
And I, monks, by keeping silent, gave consent.

Atha kho bhikkhave¹ Vessavaṇo Mahārājā maṃ adhivāsanam veditvā
Then the Great King Vessavaṇa, monks, having understood my consent

tāyaṃ velāyaṃ imaṃ “Āṭānāṭiyaṃ” rakkhaṃ abhāsi:
on that occasion recited this “Āṭānāṭiya” protection:

¹ CBhp, PPV omit *bhikkhave*

The Seven Buddhas

“Vipassissa namatthu, Cakkhumantassa sirīmato,
“May you revere Vipassī, the glorious Visionary,

Sikhissa pi namatthu, sabbabhūtānukampino, [53]
may you revere Sikhī, who has pity on all beings,

Vessabhussa namatthu, nahātakassa tapassino,
may you revere Vessabhū, the austere one, cleansed (of corruptions),

namatthu Kakusandhassa, Mārasenāpamaddino, [54]
may you revere Kakusandha, who has crushed Māra’s army,

Koṇāgamanassa namatthu, brāhmaṇassa vusīmato,
may you revere Koṇāgamana, the accomplished brahmin,

Kassapassa namatthu, vippamuttassa sabbadhi. [55]
may you revere Kassapa, who is free in every respect.

Āṅgīrasassa namatthu, Sakyaputtassa sirīmato,
May you revere Āṅgīrasa, the glorious son of the Sakyans,

yo imaṃ Dhammam-adesesi, sabbadukkhā panūdanam. [56]
he who preached this Dhamma, which is the dispelling of all suffering.

Ye cāpi nibbutā loke, yathābhūtaṃ vipassisuṃ,
Those who are emancipated in the world, who have insight (into things) as they are,

te janā apisuṇā,¹ mahantā vītasāradā, [57]
those people who are free from malicious speech, who are great and fully mature,

hitam devamanussanam, yam namassanti Gotamam,
they will revere that Gotama, who is of benefit to gods and men,

vijjācaraṇasampannam, mahantam vītasāradam. [58]
who has understanding and good conduct, who is great and fully mature.

The East

Yato uggacchatī² suriyo, Ādicco maṇḍalī mahā,
From where the sun comes up, the son of Aditi, the great circle,

yassa cuggacchamānassa, samvarī pi nirujjhati, [59]
while that one is coming up, the darkness of night comes to an end,

yassa cuggate suriye, divaso ti pavuccati,
and after the sun has come up, it is said to be the daytime,

rahado pi tattha gambhīro, samuddo saritodako, [60]
there is a deep lake in that place, an ocean where the waters have flowed,

¹ CBhp: *apisuṇātha*

² CBhp: *uggacchati*

evaṃ naṃ tattha jānanti samuddo saritodako,
thus in that place they know there is an ocean where the waters have flowed,

ito sā Purimā disā, iti naṃ ācikkhatī¹ jano. [61]
from here that is the Easterly direction, so the people declare.

Yaṃ disaṃ abhipāleti Mahārājā yasassi so,
That direction is watched over by a resplendent Great King,

gandhabbānaṃ ādhipati, Dhataratṭho iti nāma so. [62]
he is the master of the gandhabbas, Dhataratṭha, such is his name.

Ramatī² naccagītehi, gandhabbehi purakkhato,
He delights in song and dance, he is honoured by gandhabbas,

puttā pi tassa bahavo, ekanāmā ti me sutāṃ, [63]
he also has a great many sons, all of one name, so I have heard,

asītiṃ dasa eko ca, Indanāmā mahabbalā,
they are eighty and ten and one, Inda by name, ones of great strength,

te cāpi Buddhaṃ disvāna, Buddhaṃ ādiccabandhunaṃ, [64]
they, having seen the Awakened One, the Buddha, kinsman of the sun,

dūrato va namassanti, mahantaṃ vītasāraḍaṃ:
from afar, do reverence him, who is great and fully mature:

“Namo te purisājañña! Namo te purisuttama! [65]
“Reverence to you, excellent one! Reverence to you, supreme one!

Kusalena samekkhasi, amanussā pi taṃ vandanti,
You have looked on us with goodness, the non-human beings worship you,

sutaṃ netāṃ abhiṇhaso, tasmā evaṃ vademase: [66]
we have heard this repeatedly, therefore we should speak like this:

“Jinaṃ vandatha Gotamaṃ, Jinaṃ vandāma Gotamaṃ,
“You should worship the victor Gotama, we should worship the victor Gotama,

vijjācaraṇasampannaṃ, Buddhaṃ vandāma Gotamaṃ!” [67]
who has understanding and good conduct, we should worship the Buddha Gotama!”

¹ CBhp: *ācikkhati*, and so throughout

² CBhp, PPV2: *Ramati*, and so throughout

The South

Yena petā pavuccanti, pisuṇā piṭṭhimaṁsikā,
There they say (go) the departed, who speak maliciously, backbiters,

pāṇātipātino luddā, corā nekatikā janā,
killers of creatures, hunters, thieves, and fraudulent people,

ito sā Dakkhiṇā disā, iti naṁ ācikkhatī jano. [68]
from here that is the Southerly direction, so the people declare.

Yaṁ disaṁ abhipāleti Mahārājā yasassi so,
That direction is watched over by a resplendent Great King,

kumbhaṇḍhānaṁ ādhipati, Virūḷho iti nāma so. [69]
he is the master of the kumbhaṇḍhas, Virūḷha, such is his name.

Ramatī naccagītehi, kumbhaṇḍhehi purakkhato,
He delights in song and dance, he is honoured by kumbhaṇḍhas,

puttā pi tassa bahavo, ekanāmā ti me sutāṁ, [70]
he also has a great many sons, all of one name, so I have heard,

asītiṁ dasa eko ca, Indanāmā mahabbalā,
they are eighty and ten and one, Inda by name, ones of great strength,

te cāpi Buddhaṁ disvāna, Buddhaṁ ādiccabandhunaṁ, [71]
they, having seen the Awakened One, the Buddha, kinsman of the sun,

dūrato¹ va namassanti, mahantaṁ vītasāradaṁ:
from afar, do reverence him, who is great and fully mature:

“Namo te purisājaṇṇa! Namo te purisuttama!” [72]
“Reverence to you, excellent one! Reverence to you, supreme one!”

Kusalena samekkhasi, amanussā pi taṁ vandanti,
You have looked on us with goodness, the non-human beings worship you,

sutaṁ netāṁ abhiṇhaso, tasmā evaṁ vademase: [73]
we have heard this repeatedly, therefore we should speak like this:

“Jinaṁ vandatha Gotamaṁ, Jinaṁ vandāma Gotamaṁ,
“You should worship the victor Gotama, we should worship the victor Gotama,

vijjācaraṇasampannaṁ, Buddhaṁ vandāma Gotamaṁ!” [74]
who has understanding and good conduct, we should worship the Buddha Gotama!”

¹ PPV2: *durato*

The West

Yattha coggacchati suriyo, Ādicco maṇḍalī mahā,
That place where the sun goes down, the son of Aditi, the great circle,

yassa coggacchamānassa divaso pi nirujjhati, [75]
while that one is going down the light of day comes to an end,

yassa coggate suriye, saṁvarī ti pavuccati,
and after the sun has gone down, it is said to be night-time,

rahado pi tattha gambhīro, samuddo saritodako, [76]
there is a deep lake in that place, an ocean where the waters have flowed,

evaṁ naṁ tattha jānanti samuddo saritodako,
thus in that place they know there is an ocean where the waters have flowed,

ito sā Pacchimā disā, iti naṁ ācikkhatī jano. [77]
from here that is the Westerly direction, so the people declare.

Yaṁ disaṁ abhipāleti Mahārājā yasassi so,
That direction is watched over by a resplendent Great King,

nāgānaṁ ādhipati, Virūpakkho iti nāma so. [78]
he is the master of the nāgas, Virūpakkha, such is his name.

Ramatī naccagītehi, nāgehi purakkhato,
He delights in song and dance, he is honoured by nāgas,

puttā pi tassa bahavo, ekanāmā ti me sutam, [79]
he also has a great many sons, all of one name, so I have heard,

asītiṁ dasa eko ca, Indanāmā mahabbalā,
they are eighty and ten and one, Inda by name, ones of great strength,

te cāpi Buddhaṁ disvāna, Buddhaṁ ādiccabandhunaṁ, [80]
they, having seen the Awakened One, the Buddha, kinsman of the sun,

dūrato va namassanti, mahantaṁ vītasāradaṁ:
from afar, do reverence him, who is great and fully mature:

“Namo te purisājañña! Namo te purisuttama! [81]
“Reverence to you, excellent one! Reverence to you, supreme one!

Kusalena samekkhasi, amanussā pi taṁ vandanti,
You have looked on us with goodness, the non-human beings worship you,

sutaṁ netam abhiṅhaso, tasmā evaṁ vademase: [82]
we have heard this repeatedly, therefore we should speak like this:

“Jinaṁ vandatha Gotamaṁ, Jinaṁ vandāma Gotamaṁ,
“You should worship the victor Gotama, we should worship the victor Gotama,

vijjācaraṇasampannaṁ, Buddhaṁ vandāma Gotamaṁ!” [83]
who has understanding and good conduct, we should worship the Buddha Gotama!””

The North

Yena Uttarakuru rammā, Mahāneru sudassano,
Where delightful Uttarakuru is, and the good looking Mount Neru,

manussā tattha jāyanti amamā apariggahā. [84]
the men who are born in that place are unselfish, without possessions.

Na te bījaṃ pavapanti, na pi nīyanti naṅgalā,
They do not sow the seed, and nor are there ploughs led along,

akaṭṭhapākimaṃ sālīṃ paribhuñjanti mānusā, [85]
the rice that men enjoy the use of there matures in untilled ground,

akanāṃ athusāṃ suddham, sugandham taṇḍulapphalāṃ,
without husk powder or chaff, pure, sweet smelling grains of the finest rice,

tuṇḍikīre pacitvāna, tato bhuñjanti bhojanaṃ. [86]
having cooked it on hot rocks (without smoke), they then enjoy their food.

Gāvīṃ ekakhuraṃ katvā anuyanti disodisaṃ,
Having made their cows solid-hooved they go about from place to place,

pasuṃ ekakhuraṃ katvā anuyanti disodisaṃ, [87]
having made their kine solid-hooved they go about from place to place,

itthivāhanaṃ katvā anuyanti disodisaṃ,
having made women their vehicle they go about from place to place,

purisavāhanaṃ katvā anuyanti disodisaṃ, [88]
having made men their vehicle they go about from place to place,

kumārivāhanaṃ katvā anuyanti disodisaṃ,
having made girls their vehicle they go about from place to place,

kumāravāhanaṃ katvā anuyanti disodisaṃ. [89]
having made boys their vehicle they go about from place to place.

Te yāne abhirūhitvā,
Having mounted their (various) carriages,

sabbā disā anupariyanti pacārā tassa rājino,
the messengers of that King go around in all directions,

hatthiyānaṃ assayānaṃ dibbaṃ yānaṃ upaṭṭhitaṃ. [90]
being furnished with elephant- and horse- and divine-carriages.

Pāsādā sivikā ceva Mahārājassa yasassino,
And for that Great and resplendent King there are palaces and palanquins,

tassa ca nagarā ahū, antalikkhe sumāpitā: [91]
and there are cities for him also, that are well built in the heavens (called):

Āṭānāṭā, Kusināṭā, Parakusināṭā, Nāṭapuriyā, Parakusitanāṭā.

Āṭānāṭā, Kusināṭā, Parakusināṭā, Nāṭapuriyā, Parakusitanāṭā.

Uttarena Kapīvanto, Janogham-aparena ca,

To the North is Kapīvanta, and on the other side is Janogha,

Navanavatiyo, Ambara-ambaravatiyo, Ālakamandā nāma rājadhāni.

Navanavatiya, Ambara-ambaravatiya, and the king's capital named Ālakamandā.

Kuverassa kho pana mārisa Mahārājassa Visāṇā nāma rājadhāni,

The Great King Kuvera's capital, dear Sir, is named Visāṇā,

tasmā Kuvero Mahārājā Vessavaṇo ti pavuccati.

therefore is the Great King also called Vessavaṇa.

Paccesanto pakāseṇti: Tatolā, Tattalā, Tatotalā,

These each individually inform (the King): Tatolā, Tattalā, Tatotalā,

Ojasi, Tejasi, Tatojasi, Sūro, Rājā, Ariṭṭho, Nemi.

Ojasi, Tejasi, Tatojasi, Sūra, Rājā, Ariṭṭha, Nemi.

Rahado pi tattha Dharaṇī nāma,

There is a lake in that place also, named Dharaṇī,

yato meghā pavassanti, vassā yato patāyanti.

and from there the clouds rain down, from there the rains spread.

Sabhā pi tattha Bhagalavatī nāma yattha yakkhā payirupāsanti.

There also is the public hall named Bhagalavatī where the yakkhas assemble.

Tattha niccaphalā rukkhā, nānādiḷḷajagaṇāyutā,

There the trees are always in fruit, and have a crowd of birds of diverse kinds,

mayūraḷḷābhī, kokilābhī hi vaggubhi, [92]

resounding with peacocks and hens, and also with the lovely cuckoos,

Jīvaṃjīvakasaddettha, atho oṭṭhavacittakā,

there is the pheasant who calls out "live on!", and the bird who calls out "lift up your minds!",

kukutthakā kuḷīrakā, vane pokkharasātakā, [93]

there are the jungle fowl, and golden cocks, and in the wood the lotus crane,

sukasāḷīkasaddettha, daṇḍamāṇavakāni ca,

there are the sounds of parrot and mynah, and birds who have young mens' faces,

sobhati sabbakālaṃ sā Kuveranalīni sadā,

and Kuvera's lotus pond is ever attractive, all of the time,

ito sā Uttarā disā, iti naṃ ācikkhatī jano. [94]

from here that is the Northerly direction, so the people declare.

Yaṃ disaṃ abhipāleti Mahārājā yasassi so,
That direction is watched over by a resplendent Great King,

yakkhānaṃ ādhipati, Kuvero iti nāma so. [95]
he is the master of the yakkhas, Kuvera, such is his name.

Ramatī naccagītehi, yakkhehi purakkhato,
He delights in song and dance, he is honoured by yakkhas,

puttā pi tassa bahavo, ekanāmā ti me sutāṃ, [96]
he also has a great many sons, all of one name, so I have heard,

asītiṃ dasa eko ca, Indanāmā mahabbalā,
they are eighty and ten and one, Inda by name, ones of great strength,

te cāpi Buddhaṃ disvāna, Buddhaṃ ādiccabandhunaṃ, [97]
they, having seen the Awakened One, the Buddha, kinsman of the sun,

dūrato¹ va namassanti, mahantaṃ vītasāradaṃ:
from afar, do reverence him, who is great and fully mature:

“Namo te purisājañña! Namo te purisuttama! [98]
“Reverence to you, excellent one! Reverence to you, supreme one!

Kusalena samekkhasi, amanussā pi taṃ vandanti,
You have looked on us with goodness, the non-human beings worship you,

sutaṃ netāṃ abhiṇhaso, tasmā evaṃ vademase: [99]
we have heard this repeatedly, therefore we should speak like this:

Jinaṃ vandatha Gotamaṃ, Jinaṃ vandāma Gotamaṃ,
“You should worship the victor Gotama, we should worship the victor Gotama,

vijjācaraṇasampannaṃ, Buddhaṃ vandāma Gotamaṃ!”-ti [100]
who has understanding and good conduct, we should worship the Buddha Gotama!””

Ayaṃ kho sā mārisa “Āṭānāṭiyā” rakkhā,
This, dear Sir, is the “Āṭānāṭiyā” protection,

bhikkhūnaṃ, bhikkhuṇīnaṃ, upāsakānaṃ, upāsikānaṃ,
for the monks’, nuns’, laymen’s, and laywomen’s

guttiyā, rakkhāya, avihimsāya, phāsuvihārāyā ti.
guard, protection, freedom from harm, and comfortable living.

Yassa kassaci mārisa - bhikkhussa vā bhikkhuṇiyā vā
Whoever, dear Sir - be they monk or nun

upāsakassa vā upāsikāya vā - ayaṃ “Āṭānāṭiyā” rakkhā suggahitā,
or layman or laywoman - learns this “Āṭānāṭiyā” protection well,

bhavissati samattā pariyāputā, tañ-ce amanusso -
and will master it in its entirety, then if a non-human being -

¹ PPV2: *durato*

yakkho vā yakkhiṇī vā yakkhapotako vā
be they male yakkha or female yakkha or yakkha boy

yakkhapotikā vā yakkhamahāmatto vā
or yakkha girl or yakkha minister

yakkhapārisajjo vā yakkhapacāro vā
or yakkha councillor or yakkha messenger

gandhabbo vā gandhabbī vā gandhabbapotako vā
or male gandhabba or female gandhabba or gandhabba boy

gandhabbapotikā vā gandhabbamahāmatto vā
or gandhabba girl or gandhabba minister

gandhabbapārisajjo vā gandhabbapacāro vā
or gandhabba councillor or gandhabba messenger

kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā
or male kumbhaṇḍa or female kumbhaṇḍa or kumbhaṇḍa boy

kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā
or kumbhaṇḍa girl or kumbhaṇḍa minister

kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā
or kumbhaṇḍa councillor or kumbhaṇḍa messenger

nāgo vā nāginī vā nāgapotako vā
or male nāga or female nāga or nāga boy

nāgapotikā vā nāgamahāmatto vā
or nāga girl or nāga minister

nāgapārisajjo vā nāgapacāro vā -
or nāga councillor or nāga messenger -

paduṭṭhacitto gacchantam vā anugaccheyya, ṭhitam vā upatiṭṭheyya,
with a wicked mind should come near while they are going, or stand near while they are standing,

nisinnam vā upanisīdeyya, nipannam vā upanipajjeyya,
or sit near while they are sitting, or lie near while they are lying,

na me so mārisa amanusso labheyya
then that non-human being, dear Sir, would not receive

gāmesu vā nigamesu vā sakkāram vā garukāram vā.
in my villages and towns, honour or respect.

Na me so mārisa amanusso labheyya
That non-human being, dear Sir, would not receive

Ālakamandāya rājadhāniyā vatthum vā vāsam vā.
in my royal city Ālakamandā, ground or dwelling.

Na me so mārīsa amanusso¹ labheyya
That non-human being, dear Sir, would not be able

yakkhānam samitiṃ gantum.
to go to the gathering of the yakkhas.

Api-ssu nam mārīsa amanussā
Further, dear Sir, non-human beings

anavayham-pi nam kareyyum avivayham.
would not give or take him in marriage.

Api-ssu nam mārīsa amanussā
Further, dear Sir, non-human beings

attāhi pi paripuṇṇāhi paribhāsāhi paribhāseyyum.
would abuse him with very personal abuse.

Api-ssu nam mārīsa amanussā
Further, dear Sir, non-human beings

rittam-pi pattam sīse nikkujjeyyum.
would drop an empty bowl over his head.

Api-ssu nam mārīsa amanussā
Further, dear Sir, non-human beings

sattadhā pissa muddham phāleyyum.
would split his head into seven pieces.

Santi hi mārīsa amanussā caṇḍā, ruddā, rabhasā,
There are non-human beings, dear Sir, who are fierce, cruel, and violent,

te neva Mahārājānam ādiyanti,
they do not take notice of the Great Kings,

na Mahārājānam purisakānam ādiyanti,
they do not take notice of the Great Kings' men,

na Mahārājānam purisakānam purisakānam ādiyanti,
they do not take notice of the Great Kings' mens' men,

te kho te mārīsa amanussā Mahārājānam avaruddhā nāma vuccanti.
and those non-human beings, dear Sir, are said to be in revolt against the Great Kings.

Seyyathā pi mārīsa rañño Māgadhassa vijite corā,
Just as, dear Sir, there are thieves in the king of Magadha's realm,

te neva rañño Māgadhassa ādiyanti,
who do not take notice of the king of Magadha,

¹ MPP: *amanussā*

na rañño Māgadhassa purisakānaṃ ādiyanti,
who do not take notice of the king of Magadha's men,

na rañño Māgadhassa purisakānaṃ purisakānaṃ ādiyanti,
who do not take notice of the king of Magadha's mens' men,

te kho te mārīsa mahācorā
and those great thieves, dear Sir,

rañño Māgadhassa avaruddhā nāma vuccanti.
are said to be in revolt against the king of Magadha.

Evam-eva kho mārīsa santi hi amanussā caṇḍā, ruddā, rabhasā,
Even so, dear Sir, there are non-human beings who are fierce, cruel, and violent,

te neva Mahārājānaṃ ādiyanti,
they do not take notice of the Great Kings.

na Mahārājānaṃ purisakānaṃ ādiyanti,
they do not take notice of the Great Kings' men,

na Mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti,
they do not take notice of the Great Kings' mens' men,

te kho te mārīsa amanussā Mahārājānaṃ avaruddhā nāma vuccanti.
and those non-human beings, dear Sir, are said to be in revolt against the Great Kings.

Yo hi koci mārīsa amanusso -
Now, dear Sir, whatever non-human beings -

yakkho vā yakkhiṇī vā yakkhapotako vā
be they male yakkha or female yakkha or yakkha boy

yakkhapotikā vā yakkhamahāmatto vā
or yakkha girl or yakkha minister

yakkhapārisajjo vā yakkhapacāro vā
or yakkha councillor or yakkha messenger

gandhabbo vā gandhabbī vā gandhabbapotako vā
or male gandhabba or female gandhabba or gandhabba boy

gandhabbapotikā vā gandhabbamahāmatto vā
or gandhabba girl or gandhabba minister

gandhabbapārisajjo vā gandhabbapacāro vā
or gandhabba councillor or gandhabba messenger

kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā
or male kumbhaṇḍa or female kumbhaṇḍa or kumbhaṇḍa boy

kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā
or kumbhaṇḍa girl or kumbhaṇḍa minister

kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā
or kumbhaṇḍa councillor or kumbhaṇḍa messenger

nāgo vā nāginī vā nāgapotako vā
or male nāga or female nāga or nāga boy

nāgapotikā vā nāgamahāmatto vā
or nāga girl or nāga minister

nāgapārisajjo vā nāgapacāro vā -
or nāga councillor or nāga messenger -

paduṭṭhacitto bhikkhuṃ vā bhikkhuṇiṃ vā upāsakaṃ vā upāsikaṃ vā,
with a wicked mind should come near a monk or a nun or a layman or a laywoman

gacchantam vā anugaccheyya, ṭhitam vā upatiṭṭheyya,
while they are going, or stand near while they are standing,

nisinnaṃ vā upanisīdeyya, nipannaṃ vā upanipajjeyya,
or sit near while they are sitting, or lie near while they are lying,

imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ,
then to these yakkhas, great yakkhas, generals, great generals,

ujjhāpetabbaṃ, vikkanditabbaṃ, viravitabbaṃ:
one should call out, one should shout out, one should cry out:

“Ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati,
“This yakkha has seized me, this yakkha has grabbed me,

ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti,
this yakkha annoys me, this yakkha harasses me,

ayaṃ yakkho himsati, ayaṃ yakkho vihimsati,
this yakkha hurts me, this yakkha injures me,

ayaṃ yakkho na muñcati” ti.
this yakkha will not release me.”

Katamesaṃ yakkhānaṃ, mahāyakkhānaṃ,
To which yakkhas, great yakkhas,

senāpatīnaṃ mahāsenāpatīnaṃ?
generals, and great generals?

Indo, Somo, Varuṇo ca, Bhāradvājo, Pajāpati,¹
Inda, Soma, and Varuṇa, Bhāradvāja, Pajāpati,

Candano, Kāmasetṭho ca, Kinnughaṇḍu, Nighaṇḍu ca,
Candana, and Kāmasetṭha, Kinnughaṇḍu, and Nighaṇḍu,

Panādo, Opamañño ca, devasūto ca Mātali. [101]
Panāda, and Opamañña, and Mātali, the gods' charioteer.

Cittaseno ca gandhabbo, Nalo rājā Janesabho,
The gandhabbas Citta and Sena, the kings Nala and Janesabha,

¹ MPP, PPV2: *Pajāpati*, but cf. above vs. 49

Sātāgiro, Hemavato, Puṇṇako, Karatiyo, Guḷo, [102]
Sātāgira, Hemavata, Puṇṇaka, Karatiya, Guḷa,

Sīvako, Mucalindo ca, Vessāmitto, Yugandharo,
Sīvaka, and Mucalinda, Vessāmitta, Yugandhara,

Gopālo,¹ Suppagedho ca, Hiri Nettī ca Mandiyo, [103]
Gopāla, and Suppagedha, Hiri, Netti, and Mandiya,

Pañcālacaṇḍo Ālavako Pajjuno Sumano Sumukho Dadhīmukho,²
Pañcālacaṇḍa, Ālavaka, Pajjuna, Sumana, Sumukha, Dadhīmukha,

Maṇi, Māṇi, Caro, Dīgho, atho Serissako saha - [104]
Maṇi, Māṇi, Cara, Dīgha, together with Serissaka -

imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ,
then to these yakkhas, great yakkhas, generals, and great generals,

ujjhāpetabbaṃ, vikkanditabbaṃ, viravitabbaṃ:
one should call out, one should shout out, one should cry out:

“Ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati,
“This yakkha has seized me, this yakkha has grabbed me,

ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti,
this yakkha annoys me, this yakkha harasses me,

ayaṃ yakkho hiṃsati, ayaṃ yakkho vihiṃsati,
this yakkha hurts me, this yakkha injures me,

ayaṃ yakkho na muñcati” ti.
this yakkha will not release me.”

Ayaṃ kho sā mārisa “Āṭānāṭiyā” rakkhā,
This, dear Sir, is the “Āṭānāṭiyā” protection,

bhikkhūnaṃ, bhikkhuṇīnaṃ, upāsakānaṃ, upāsikānaṃ,
for the monks’, nuns’, laymen’s, and laywomen’s

guttiyā, rakkhāya, avihimsāya, phāsuvihārāyā ti.
guard, protection, freedom from harm, and comfortable living.

Handa ca dāni mayam mārisa gacchāma,
And now, dear Sir, we shall go,

bahukiccā mayam bahukaraṇīyā” ti.
as we have many duties, and there is much which ought to be done.”

“Yassa dāni tumhe Mahārājāno kālaṃ maññathā” ti.
“Now is the time for whatever you Great Kings are thinking.”

¹ CBhp: *Gopalo*

² MPP, PPV2: *Dadhimukho*, but cf above vs. 52

Atha kho bhikkhave Cattāro Mahārājā¹ uṭṭhāyāsanā

Then the Four Great Kings, monks, rose from their seats

maṃ abhivādetvā padakkhiṇaṃ katvā, tatthevantaradhāyimsu.

and after worshipping and circumambulating me, vanished right there.

²Te pi kho bhikkhave³ yakkhā uṭṭhāyāsanā appekacce

Then some yakkhas, monks, rose from their seats

maṃ abhivādetvā padakkhiṇaṃ katvā, tatthevantaradhāyimsu.

and after worshipping and circumambulating me, vanished right there.

Appekacce mama saddhiṃ sammodimsu,

Some exchanged greetings with me,

sammodanīyaṃ kathaṃ sārānīyaṃ vītisāretvā tatthevantaradhāyimsu.

and after exchanging polite and courteous greetings, vanished right there.

Appekacce yenāhaṃ tenañjaliṃ paṇāmetvā tatthevantaradhāyimsu.

Some, after raising their hands in respectful salutation to me, vanished right there.

Appekacce nāmagottaṃ sāvetvā tatthevantaradhāyimsu.

Some, after announcing their name and family vanished right there.

Appekacce tuṅhībhūtā tatthevantaradhāyimsū ti.

And some, while keeping silent, vanished right there.

Uggaṇhātha bhikkhave “Āṭānāṭiyaṃ” rakkhaṃ,

Learn the “Āṭānāṭiya” protection, monks,

pariyāpuṇātha bhikkhave “Āṭānāṭiyaṃ” rakkhaṃ.

master the “Āṭānāṭiya” protection, monks,

dhāretha bhikkhave “Āṭānāṭiyaṃ” rakkhaṃ,

bear in mind the “Āṭānāṭiya” protection, monks,

atthasamhitāya bhikkhave “Āṭānāṭiyā” rakkhā,

the “Āṭānāṭiya” protection, monks, is for your welfare and benefit,

bhikkhūnaṃ, bhikkhuṇīnaṃ, upāsakānaṃ, upāsikānaṃ,

for the monks’, nuns’, laymen’s, and laywomen’s

guttiyā, rakkhāya, avihimsāya, phāsuvihārāyā” ti.

guard, protection, freedom from harm, and comfortable living.”

Idam-avoca Bhagavā,

The Gracious One said this,

attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

and those monks were uplifted and greatly rejoiced in what was said by the Gracious One.

¹ PPV: *Mahārājāno*

² CBhp: omits this and the following line, presumably by mistake

³ MPP omits *bhikkhave*

Verse of Blessing

Etena saccavajjena sotthi te hotu sabbadā!

By this declaration of the truth may you be safe at all times!

Etena saccavajjena hotu te jayamaṅgalam!

By this declaration of the truth may you have the blessing of success!

Etena saccavajjena sabbarogo vinassatu!

By this declaration of the truth may all disease be destroyed!

*Catutthabhāṇavāram Niṭṭhitam*¹

The Fourth Recital is Finished

*Catubhāṇavārapāḷi Niṭṭhitam*²

The Text of the Four Recitals is Finished

¹ CBhp omits *Niṭṭhitam*

² MPP, PPV, PPV2 omit this end title.

Puṇṇānumodanaṃ Rejoicing in Merits

Ākāsaṭṭhā ca bhummaṭṭhā devā nāgā mahiddhikā,
May those powerful gods and nāgas stationed in the sky or on the earth,

puññaṃ taṃ anumoditvā ciraṃ rakkhantu sāsanaṃ!
having shared in this merit protect the teaching for a long time!

Ākāsaṭṭhā ca bhummaṭṭhā devā nāgā mahiddhikā,
May those powerful gods and nāgas stationed in the sky or on the earth,

puññaṃ taṃ anumoditvā ciraṃ rakkhantu desanaṃ!
having shared in this merit protect the preaching for a long time!

Ākāsaṭṭhā ca bhummaṭṭhā devā nāgā mahiddhikā,
May those powerful gods and nāgas stationed in the sky or on the earth,

puññaṃ taṃ anumoditvā ciraṃ rakkhantu maṃ paraṃ!-ti
having shared in this merit protect me and others for a long time!

Idaṃ me ñātīnaṃ hotu, sukhitā hontu ñātayo!
May this (merit) go to my relatives, may my relatives be happy!

Idaṃ me ñātīnaṃ hotu, sukhitā hontu ñātayo!
May this (merit) go to my relatives, may my relatives be happy!

Idaṃ me ñātīnaṃ hotu, sukhitā hontu ñātayo!
May this (merit) go to my relatives, may my relatives be happy!

Devo vassatu kālena, sabbasampatti hetu ca,
May the sky-god rain down in due season, and (may there be) the right conditions for all good fortune,

phīto bhavatu loko ca, rājā bhavatu dhammiko!
may the world be prosperous, may the king always be righteous.

UPAGANTHO

SUPPLEMENTARY TEXTS



1. Jayamaṅgalagāthā Verses on the Blessings of Success

Bāhuṃ saḥassam-abhinimmitasāyudhaṃ taṃ,

° Māra, the terrible one, who had created a thousand arms with weapons,

Girimekhalāṃ uditaghorasasenamāraṃ,

and had mounted on (the elephant) Girimekhala, with his army,

dānādiddhammavidhinā jītavā munindo -

did the lord of sages defeat by such things as generosity and so forth -

taṃ tejasā bhavatu te jayamaṅgalāni! [1]

through that resplendent power may you have the blessings of success!

Mārātirekam-abhiyujjhita sabbarattim,

° Even more terrible than Māra was the impatient and obdurate yakkha Ālavaka,

ghoraṃ paṇ' Ālavakam-akkhamathaddhayakkhaṃ,

who fought (with the Buddha) throughout the whole night,

khantīsudantavidhinā jītavā munindo -

(him) did the lord of sages defeat by his patience and self-control

taṃ tejasā bhavatu te jayamaṅgalāni! [2]

through that resplendent power may you have the blessings of success!

Nālāgiriṃ gajavaraṃ atimattabhūtaṃ,

The great elephant Nālāgiri, who was completely intoxicated,

dāvaggicakkam-asaṇīva sudāruṇaṃ taṃ,

fearful, like a jungle fire, a flaming discus, or a flash of lightning,

mettambusekavidhinā jītavā munindo -

did the lord of sages defeat by sprinkling (him) with the waters of friendliness -

taṃ tejasā bhavatu te jayamaṅgalāni! [3]

through that resplendent power may you have the blessings of success!

Ukkhittakhaggam-atihatthasudāruṇaṃ taṃ

With a sword that was lifted high in his outstretched hand, that very fearsome (bandit)

dhāvaṃ tiyojanapathaṅgulimālavantaṃ:

the one with a finger necklace (Aṅgulimāla) ran for (the whole of) three leagues up the path:

iddhībhisaṅkhatamano jītavā munindo -

(him) did the lord of sages defeat with the psychic powers created in his mind -

taṃ tejasā bhavatu te jayamaṅgalāni! [4]

through that resplendent power may you have the blessings of success!

Katvāna kaṭṭham-udaram̐ iva gabbhinīyā,

Having made her midriff (look large) with a piece of wood, like one who is pregnant,

Ciñcāya duṭṭhavacanam̐ janakāyamajjhe:

Ciñcā (then spoke) wicked words in the midst of a group of people:

santena somavidhinā jitavā munindo -

(her) did the lord of sages defeat by means of his gentleness and peacefulness -

taṃ tejasā bhavatu te jayamaṅgalāni! [5]

through that resplendent power may you have the blessings of success!

Saccam̐ vihāya mati-Saccakavādaketum̐,

The arrogant Saccaka, who had given up the truth, and had challenged (the Buddha) to a debate,

vādābhiropitamanam̐ ati-andhabhūtam̐,

with his mind fixed on his argument, completely blind to the truth,

paññāpadīpajalito jitavā munindo -

(him) did the lord of sages defeat with the shining lamp of true wisdom -

taṃ tejasā bhavatu te jayamaṅgalāni! [6]

through that resplendent power may you have the blessings of success!

Nandopanandabhujagam̐ vibudham̐ mahiddhim̐,

° Taming the wise dragon Nandopananda, who had great power,

puttena therabhujagena damāpayanto,

by way of his son (Moggallāna), who was a dragon of an elder,

iddhūpadesavidhinā jitavā munindo -

(thus) did the lord of sages defeat (him) by instructing (his son to use) psychic power -

taṃ tejasā bhavatu te jayamaṅgalāni! [7]

through that resplendent power may you have the blessings of success!

Duggāhaditṭhibhujagena sudaṭṭhahattham̐,

He whose hand was badly bitten by the serpent of wrongly taken up views,

brahman̐ visuddhijutim-iddhi-Bakābhiddhānam̐,

the brahma Baka, who was clear and bright, and who possessed psychic powers,

ñāṇāgadena vidhinā jitavā munindo -

did the lord of sages defeat with the medicine of his super-knowledge -

taṃ tejasā bhavatu te jayamaṅgalāni! [8]

through that resplendent power may you have the blessings of success!

Etā pi Buddhajayamaṅgala-aṭṭhagāthā,

° He who recites these eight verses each and every day,

yo vācako dinadine sarate-m-atandī,

which are about the Buddha's (many) blessed successes, and remembers them with diligence,

hitvānanekavidhāni cupaddavāni,

after giving up (all) the many and various kinds of adversity,

mokkhaṃ sukhaṃ adhigameyya naro sapañño. [9]

that wise man will (soon thereafter) attain both freedom and happiness.

2. Mahājayamaṅgalagāthā

The Verses on the Great Blessings of Success

Mahākāruṇiko nātho, hitāya sabbapāṇinaṃ,

The lord of great compassion, for the benefit of all living creatures,

pūretvā pāramī sabbā patto Sambodhim-uttamaṃ.

having fulfilled all the perfections has attained supreme and Complete Awakening.

Etena saccavajjena hotu te jayamaṅgalaṃ! [1]

By this declaration of the truth may you have the blessing of success!

Jayanto Bodhiyā mūle Sakyānaṃ nandivaddhano -

Succeeding at the root of the Bodhi tree he furthered the Sakyans' joy -

evaṃ tuyhaṃ jayo hotu, jayassu jayamaṅgalaṃ! [2]

so may you be successful, may you succeed with the blessing of success!

Sakkatvā Buddharatanaṃ, osadhaṃ uttamaṃ varaṃ,

Having honoured the Buddha treasure, the best and supreme medicine,

hitaṃ devamanussānaṃ, Buddhatejena sotthinā

of benefit to gods and men, by the blessed power of the Buddha

nassantupaddavā sabbe, dukkhā vūpasamentu te! [3]

may all adversities perish, and all suffering come to an end for you!

Sakkatvā Dhammaratanaṃ, osadhaṃ uttamaṃ varaṃ,

Having honoured the Dhamma treasure, the best and supreme medicine,

pariḷāhūpasamanaṃ, Dhammatejena sotthinā

which brings fevers to an end, by the blessed power of the Dhamma

nassantupaddavā sabbe, bhayā vūpasamentu te! [4]

may all adversities perish, and all fear come to an end for you!

Sakkatvā Saṅgharatanaṃ, osadhaṃ uttamaṃ varaṃ,

Having honoured the Saṅgha treasure, the best and supreme medicine,

āhuneyyaṃ pāhuneyyaṃ, Saṅghatejena sotthinā

worthy of gifts and hospitality, by the blessed power of the Saṅgha

nassantupaddavā sabbe, rogā vūpasamentu te! [5]
may all adversities perish, and all disease come to an end for you!

Yaṃ kiñci ratanaṃ loke vijjati vividhā puthū
Whatever the many and various treasures there are in the world

ratanaṃ Buddhasamaṃ natthi: tasmā sotthī bhavantu te! [6]
no treasure is equal to the Buddha: through this (truth) may you be safe!

Yaṃ kiñci ratanaṃ loke vijjati vividhā puthū
Whatever the many and various treasures there are in the world

ratanaṃ Dhammasamaṃ natthi: tasmā sotthī bhavantu te! [7]
no treasure is equal to the Dhamma: through this (truth) may you be safe!

Yaṃ kiñci ratanaṃ loke vijjati vividhā puthū
Whatever the many and various treasures there are in the world

ratanaṃ Saṅghasamaṃ natthi: tasmā sotthī bhavantu te! [8]
no treasure is equal to the Saṅgha: through this (truth) may you be safe!

Natthi me saraṇaṃ aññaṃ, Buddhō me saraṇaṃ varaṃ!
For me there is no other refuge, for me the Buddha is the best refuge!

Etena saccavajjena hotu te jayamaṅgalaṃ! [9]
By this declaration of the truth may you have the blessing of success!

Natthi me saraṇaṃ aññaṃ, Dhammo me saraṇaṃ varaṃ!
For me there is no other refuge, for me the Dhamma is the best refuge!

Etena saccavajjena hotu te jayamaṅgalaṃ! [10]
By this declaration of the truth may you have the blessing of success!

Natthi me saraṇaṃ aññaṃ, Saṅgho me saraṇaṃ varaṃ!
For me there is no other refuge, for me the Saṅgha is the best refuge!

Etena saccavajjena hotu te jayamaṅgalaṃ! [11]
By this declaration of the truth may you have the blessing of success!

Sabbītiyo vivajjantu sabbarogo vinassatu,
May you avoid all calamities and may all disease be destroyed,

mā te bhavatvantarāyo, sukhī dīghāyuko bhava!
may there be no obstacles for you, may you be happy and live long!

3. Āṇakkhettaparittam Safeguard in this Order's Domain

Ye santā santacittā, tisaṇasaraṇā, ettha lokantare vā,

Those (gods) who are peaceful, with peaceful minds, who have taken refuge in the triple refuge, whether here, or above the worlds,

bhummā bhummā ca devā, guṇagaṇagahaṇā, byāvaṭṭā sabbakālam,

the various earth gods, that group who have taken up, and are engaged in, virtuous deeds all of the time,

ete āyantu devā, varakanakamaye, Merurāje vasanto,

may these gods come, those who dwell on the majestic Mt. Meru, that excellent golden mountain,

santo santo sahetum Munivaravacanam sotumaggam samaggam.

peacefully, and with good reason, (to hear) the Sage's excellent word about entering the stream, and harmony.

Sabbesu cakkavālesu yakkhā devā ca brahmuno,

May all yakkhas, gods, and deities, from the whole universe,

yam amhehi katham puñnam sabbasampattisādhukam

° after partaking of the merits, and of all the thoroughly good fortune

sabbe tam anumoditvā samaggā sāsane ratā,

we have acquired, being in harmony, and delighting in the teaching,

pamādarahitā hontu ārakkhāsu visesato.

be not heedless and grant us complete protection.

Sāsanassa ca lokassa vuḍḍhi bhavatu sabbadā,

May the teaching and the world be on the increase every day,

Sāsanam-pi ca lokañ-ca devā rakkhantu sabbadā.

And may the gods every day protect the teaching and the world.

Saddhim hontu sukhī sabbe parivārehi attano,

° May you, and all those who are around you, together with

anīghā sumanā hontu, saha sabbehi ñātibhi.

all your relatives, be untroubled, happy, and easy in mind.

Rājato vā, corato vā, manussato vā, amanussato vā,

(May you be protected) from the king, thieves, humans, and non-humans,

aggito vā, udakato vā, pisācato vā, khāṇukato vā, kaṇṭakato vā,

from fire and water, demons, stumps, and thorns,

nakkhattato vā, janapadarogato vā,

from unlucky stars, and epidemics,

asaddhammato vā, asandiṭṭhito vā, asappurisato vā,

from what is not the true dhamma, not right view, not a good person,

caṇḍa-hatthi-assa-miga-goṇa-kukkura-ahivicchika-maṇisappa-
and from fierce elephants, horses, antelopes, bulls, dogs, snakes, scorpions, poisonous
serpents,

dīpi-accha-taraccha-sukara-mahisa-yakkha-rakkhasādihi
panthers, bears, hyenas, wild boars, buffaloes, yakkhas, rakkhasas, and so on,

nānā bhayato vā, nānā rogato vā,
from the manifold fears, the manifold diseases,

nānā upaddavato vā, ārakkhaṃ gaṇhantu!
the manifold calamities, (from all of these troubles) may you receive protection!

Paṇidhānato paṭṭhāya, Tathāgatassa dasapāramiyo,
Beginning with the aspiration (for Buddhahood, and thinking of) the Realised One's ten
perfections,

dasa-upapāramiyo, dasaparamatthapāramiyo - samatimsapāramiyo
ten minor perfections, ten great perfections - altogether thirty perfections,

pañcamahāpariccāge, tisso cariyā,
his five great sacrifices, three ways of conduct,

pacchimabhava gabbhāvakkantiṃ, jātiṃ,
descent into the womb for his final existence, birth,

Abhinikkhamanaṃ, padhānacariyaṃ, Bodhipallaṅkaṃ, Māravijayaṃ,
Great Renunciation, life of effort, sitting cross legged at the Bodhi tree, victory over Māra,

sabbaññutaññapaṭivedhaṃ, navalokuttaradhamme ti,
his penetration and knowledge of omniscience, and his nine supermundane attainments,

sabbe pime Buddhagūṇe āvajjitvā, Vesāliyaṃ tīsu pākārantaresu,
and after considering all these Buddha qualities, (going around) the three walls of Vesāli,

tiyāmarattiṃ, parittaṃ karonto āyasmā Ānandatthero,
during the three watches of the night, the venerable elder Ānanda,

viya kāruññacittaṃ upaṭṭhapetvā.
after establishing great compassion in his heart, made this safeguard.

4. Jinapañjaram The Victors' Armour

Jayāsanagatā vīrā, jetvā Māram savāhinim,
Those heroes, sat on their thrones, after defeating Māra and his host,

catusaccāmatarasam ye pivimsu narāsbhā. [1]
those who are bulls of men, drank of the ambrosia of the four truths.

Taṇhaṅkarādayo Buddhā aṭṭhavīsatināyakā,
Those twenty eight leaders, Buddhas, beginning with Taṇhaṅkara,

sabbe patitṭhitā tuyham matthake te munissarā. [2]
are all established on the crown of your head, they are lords of sages.

Sire patitṭhitā Buddhā, Dhammo ca tava locane,
The Buddhas are established on your head, and the Dhamma on your eyes,

Saṅgho patitṭhito tuyham ure sabbaguṇākaro, [3]
the Saṅgha, the fount of all good qualities is established on your chest,

Hadaye Anuruddho ca, Sāriputto ca dakkhiṇe,
On your heart is Anuruddha, and Sāriputta on your right,

Koṇḍañño piṭṭhibhāgasmim, Moggallānosi vāmake. [4]
Koṇḍañña is on your back, and Moggallāna on your left.

Dakkhiṇe savaṇe tuyham, āhum Ānandarāhulā,
On your right ear (are established these two) Ānanda and Rāhula,

Kassapo ca Mahānāmo, ubhosum vāmasotake. [5]
Kassapa and Mahānāma, these two (are established) on your left ear.

Kesante piṭṭhibhāgasmim suriyo viya pabhaṅkaro -
At the end of your hair at the back like the sun, the light maker -

nisinno sirisampanno Sobhito munipuṅgavo. [6]
is seated the glorious Sobhita, who is a bull of a sage.

Kumārakassapo nāma, mahesī citravādako,
The one named Kumārakassapa, great sage, and beautiful speaker,

so tuyham vadane niccam, patitṭhāsi guṇākaro. [7]
that fount of good qualities is permanently established on your mouth.

Puṇṇo Aṅgulimālo ca, Upāli Nandasīvalī -
Puṇṇa, Aṅgulimāla, Upāli, Nanda, and Sīvalī -

therā pañca ime jātā lalāṭe tilakā tava. [8]
these five true elders (are established like) auspicious signs on your forehead.

Sesāsīti mahātherā, vijitā jinasāvakā,
The remaining eighty great elders, victors, disciples of the victor,

jalantā silatejena, aṅga-m-aṅgesu saṅṭhitā. [9]
shining with the power of virtue, are established on your limbs.

“Ratanam” purato āsi, dakkhiṇe “Mettasuttakam”,
To the front is “The Treasures” on the right “The Friendliness Discourse”,

“Dhajaggaṃ” pacchato āsi, vāme “Aṅgulimālakaṃ”, [10]
“The Banner” is at the back, and “Aṅgulimāla” is on the left,

“Khandhamoraparittaṃ”-ca, “Āṭṭānāṭṭiyasuttakam”,
The “Constituent Groups” and “Peacock” safeguards, and the “Āṭṭānāṭṭiya Discourse”,
ākāsacchadanaṃ āsi, sesā pākārasaññitā. [11]
cover the space (around you), the remainder are a fence, so to speak.

Jināṇābalasaṃyutte, Dhammapākāralaṅkate,
With the strength of the victor’s order, equipped with the fence of the Dhamma,

vasato te catukiccena, sadā Sambuddhapañjare, [12]
engaged in the four duties, in the Sambuddhas’ armour forever,

vātapittādisañjātā bāhirajjhattupaddavā,
may all internal and external adversities that arise, beginning with wind and bile,

asesā vilayaṃ yantu anantagaṇatejasā. [13]
through the power of (the Buddhas’) endless virtues, come to a complete end.

Jinapañjaramajjhatṭhaṃ viharantaṃ mahītale,
While living on this great earth, standing in the midst of the victors’ armour,

sadā pārentu tvaṃ sabbe te mahāpurisāsabhā. [14]
may all of those great bulls of men watch over you forever.

Icevam-accantakato surakkho, jinānubhāvena jitūpapaddavo,
Thus being continuously well protected, with adversity defeated through the victors’ power,

Buddhānubhāvena hatārisaṅgho, carāhi saddhammanubhāvapālito! [15]
with the crowd of foes destroyed through the Buddhas’ power, live on, guarded by the power of the true Dhamma!

Icevam-accantakato surakkho, jinānubhāvena jitūpapaddavo,
Thus being continuously well protected, with adversity defeated through the victors’ power,

Dhammānubhāvena hatārisaṅgho, carāhi saddhammanubhāvapālito! [16]
with the crowd of foes destroyed through the Dhamma’s power, live on, guarded by the power of the true Dhamma!

Icevam-accantakato surakkho, jinānubhāvena jitūpapaddavo,
Thus being continuously well protected, with adversity defeated through the victors’ power,

Saṅghānubhāvena hatārisaṅgho, carāhi saddhammanubhāvapālito! [17]
with the crowd of foes destroyed through the Saṅgha’s power, live on, guarded by the power of the true Dhamma!

Saddhammapākāraparikkhitoṣi, aṭṭhāriyā aṭṭhadisāsu honti,

You are defended by the fence of the true Dhamma, with the eight noble ones in the eight directions,

etthantare aṭṭhanāthā bhavanti, uddhaṃ vitānaṃ va jinā ṭhitā te. [18]

and in between these (directions) are the eight lords, and above, like a canopy, stand the victors.

Bhindanto Mārasenaṃ, tava sirasi ṭhito, Bodhim-āruyha Satthā.

Breaking Māra's army, the Teacher who sat under the Bodhi tree now rests on your head.

Moggallānosi vāme vasati bhujataṭe, dakkhiṇe Sāriputto.

You have Moggallāna dwelling on your left hand side, and Sāriputta on your right.

Dhammo majjhe urasmiṃ viharati bhavato mokkhato morayoniṃ,

° The Dhamma dwells in the middle of your chest, the Awakening One who took birth from

sampatto Bodhisatto caraṇayugagato, bhānu lokekanātho. [19]

out of a peahen's womb has come to your feet, he is brilliant, the world's sole protector.

Sabbāvamaṅgalam-upaddavadunnimittaṃ,

All inauspicious events, adversities, and bad signs,

sabbītirogagahadosa-m-asesanindā,

all calamities, diseases, blame, bad planets, bar none,

sabbantarāyabhayadussupinaṃ akantaṃ -

all obstacles, fears, and unpleasant dreams -

Buddhānubhāvavarena payātu nāsaṃ! [20]

may (all of them), through the excellent power of the Buddha, go to destruction!

Sabbāvamaṅgalam-upaddavadunnimittaṃ,

All inauspicious events, adversities, and bad signs,

sabbītirogagahadosa-m-asesanindā,

all calamities, diseases, blame, bad planets, bar none,

sabbantarāyabhayadussupinaṃ akantaṃ -

all obstacles, fears, and unpleasant dreams -

Dhammānubhāvavarena payātu nāsaṃ! [21]

may (all of them), through the excellent power of the Dhamma, go to destruction!

Sabbāvamaṅgalam-upaddavadunnimittaṃ,

All inauspicious events, adversities, and bad signs,

sabbītirogagahadosa-m-asesanindā,

all calamities, diseases, blame, bad planets, bar none,

sabbantarāyabhayadussupinaṃ akantaṃ -

all obstacles, fears, and unpleasant dreams -

Saṅghānubhāvavarena payātu nāsaṃ! [22]

may (all of them), through the excellent power of the Saṅgha, go to destruction!

5. Aṭṭhavīsati-parittam Safeguard through the Twenty-Eight Buddhas

Taṇhaṅkaro mahāvīro, Medhaṅkaro mahāyaso,
Taṇhaṅkara, the great hero, Medhaṅkara, of great repute,

Saraṇaṅkaro lokahito, Dīpaṅkaro jutindharo, [1]
Saraṇaṅkara, who benefits the world, Dīpaṅkara, the bright one,

Koṇḍañña janapāmokkho, Maṅgalo purisāsabho,
Koṇḍañña, head of the people, Maṅgala, a bull of a man,

Sumano sumano dhīro, Revato rativaddhano, [2]
The wise one Sumana, whose mind is well, Revata, who increases delight,

Sobhito guṇasampanno, Anomadassī januttamo,
Sobhita, endowed with good qualities, Anomadassī, supreme man,

Padumo lokapajjoto, Nārado varasārathī, [3]
Paduma, the lamp of the world, Nārada, the best of guides,

Padumuttaro sattasāro, Sumedho aggapuggalo,
Padumuttara, an excellent being, Sumedha, the greatest person,

Sujāto sabbalokaggo, Piyadassī narāsabho, [4]
Sujāta, greatest in all the world, Piyadassī, a bull of a man,

Atthadassī kāruṇiko, Dhammadassī tamonudo,
Atthadassī, the compassionate one, Dhammadassī, darkness-dispeller,

Siddhattho asamo loke, Tisso varadasamvaro, [5]
Siddhattha, unequalled in the world, Tissa, who was most restrained,

Phusso varadasambuddho, Vipassī ca anūpamo,
Phussa, excellent Sambuddha, Vipassī, who has no likeness,

Sikhī sabbahito Satthā, Vessabhū sukhadāyako, [6]
Sikhī, the Teacher who is a benefit to all, Vessabhū, who gives happiness,

Kakusandho sathavāho, Koṇāgamano raṇañjaho,
Kakusandha, the leader of the pack, Koṇāgamana, who gave up what is harmful,

Kassapo sirisampanno, Gotamo Sakyapuṅgavo. [7]
Kassapa, the glorious one, and Gotama, the Sakyan bull.

Tesaṃ saccena sīlena, khantimettabalena ca,
Through their truth and virtue, and the strength of their patience and friendliness,

te pi tvaṃ anurakkhantu ārogyena sukhena cā! ti [8]
may these (Buddhas) always protect you with good health and happiness!

6. Caturārakkhā Bhāvanā Four Protective Meditations

Buddhānussati, mettā ca, asubhaṃ, maraṇassati -

Recollection of the Buddha, friendliness, unattractiveness, and mindfulness of death -

iti imā caturārakkhā bhikkhu bhāveyya sīlavā.

these are the four protective meditations that a virtuous monk should develop.

Anantavitthāraguṇaṃ guṇatonussaraṃ Munim,

Recollecting the Sage's virtue, and his endless, extensive, good qualities,

bhāveyya buddhimā bhikkhu Buddhānussati-m-ādito.

the wise monk should develop the recollection of the Buddha first.

Buddhānussati Recollection of the Buddha

Savāsane kilese so eko sabbe nighātiya,

Alone he destroyed all the corruptions, and (bad) predispositions,

ahū susuddhasantāno pūjanaṃ ca sadāraho. [1]

and being continually and fully pure he is worthy of worship at all times.

Sabbakālagate dhamme sabbe sammā sayāṃ Muni

° The Sage by himself has, in every way, completely awakened to all things

sabbākārena bujjhitvā, eko sabbaññutaṃ gato. [2]

throughout the whole of time, and alone he has arrived at omniscience.

Vipassanādi vijjāhi sīlādi caraṇehi ca,

° Being endowed with great psychic power, good conduct, virtue, and so on,

susamiddhehi sampanno, gaganābhehi nāyako. [3]

true understanding, insight, and so on, the leader was like the shining sky.

Sammāgato subhaṃ ṭhānaṃ amoghavacano ca so,

He who never spoke foolish words, has arrived at that glorious state (Nibbāna),

tividhassāpi lokassa ñātā niravasesato. [4]

he knew the threefold world system (completely) without leaving anything out.

Anekehi guṇoghehi sabbasattuttamo ahū,

Overflowing with countless good qualities he is supreme among all beings,

anekehi upāyehi naradamme damesi ca. [5]

with countless skilful means he tamed those men who could be tamed.

Eko sabbassa lokassa sabbamatthānusāsako,

He alone, to the whole world was the teacher of everything good,

bhāgya-issariyādīnaṃ guṇānaṃ paramo nidhī. [6]

he is the highest treasure, having qualities such as good fortune, mastery, and so on.

Paññāssa sabbadhammesu karuṇā sabbajantusu,
Being wise in regard to all things compassionate to everybody,

attatthānaṃ paratthānaṃ sādhiḱā guṇajetṭhiḱā. [7]
he exceeded (others) in the best qualities, (knowing) what was for his own and others' good.

Dayāya pāramī citvā paññāyattānam-uddharī,
Through sympathy he set his mind on the perfections through wisdom he raised himself up,

uddharī sabbadhamme ca, dayāyaññe ca uddharī. [8]
he raised himself above all things, through sympathy he raised others too.

Dissamāno pi tāvassa rūpakāyo acintayo,
Even his visible form-body was beyond thought,

asādhāraṇāñāḍḍhe dhammakāye kathā va kā ti? [9]
what can be said of his spiritual body, which was unique, having powerful knowledge?

Mettabhāvanā **The Development of Friendliness Meditation**

Attūpamāya sabbesaṃ sattānaṃ sukhakāmatāṃ,
In a similar way to oneself, all beings desire happiness,

passitvā kamato mettaṃ sabbasattesu bhāvaye. [1]
having seen that one should gradually develop friendliness towards all beings.

Sukhī bhaveyyaṃ niddukkho, ahaṃ niccaṃ, ahaṃ viya
May I constantly be happy, free from suffering, and like myself

hitā ca me sukhī hontu, majjhata cātha verino. [2]
may my benefactors be happy, neutral persons, and foes also.

Imamhi gāmakkhettamhi, sattā hontu sukhī sadā,
In this village, and its surrounding fields, may beings always be happy,

tato parañ-ca rajjesu, cakkavālesu jantuno. [3]
and those in other countries, and people throughout the universe.

Samantā cakkavālesu sattānantesu paṇino,
° Throughout the entire universe may the countless beings, creatures,

sukhino puggalā bhūtā attabhāvagatā siyuma, [4]
persons, and bhūtas, who have attained individuality, be happy,

tathā itthī pumā ceva ariyā anariyā pi ca,
and so too (all) women, men, noble ones, and also ignoble ones,

devā narā apāyatṭhā, tathā dasadisāsu cā ti. [5]
gods, humans, and fallen creatures, and likewise (all beings) in the ten directions.

Asubhasaññā **Perception of the Unattractive**

Aviññāṇasubhanibhaṃ saviññāṇasubhaṃ imaṃ,
With consciousness it is unattractive, just as it is without (i.e. dead),

kāyaṃ asubhato passaṃ, asubhaṃ bhāvaye yaṭi. [1]
seeing this body as unattractive, a monk should develop (the recollection) of the unattractive.

Vaṇṇasaṅṭhānagandhehi āsayokāsato tathā,
Thus by way of colour, shape, smell, location, and appearance,

paṭikkūlāni kāye me kuṇapāni dviṣoḷasa. [2]
the thirty-two (parts) in my body (are like) repulsive corpses.

Patitamhā pi kuṇapā, jegucchaṃ kāyanissitaṃ,
The (parts) that depend on this body are contemptible, as is what falls from a corpse,

ādhāro hi 'suci tassa, kāye tu kuṇape ṭhitaṃ. [3]
for their receptacle is impure, they are situated in this corpse of a body.

Mīlhe kimi va kāyoyaṃ asucimhi samuṭṭhito,
Like a worm in excrement this body arose in what is impure (i.e. the womb),

anto asucisampuṇṇo puṇṇavaccakuṭi viya. [4]
inside it is full of impurities just like a full lavatory.

Asucisandate niccaṃ yathā medakathālikā,
Always the impurities overflow like fat (overflows) from a frying pan,

nānākimikulāvāso, pakkhacandanikā viya. [5]
various kinds of worms dwell in it, the same as in a cesspool.

Gaṇḍabhūto, rogabhūto, vaṇabhūto, samussayo,
This bodily heap is like a boil, like a disease, or like a sore,

atekiccho ti jeguccho pabhinnakuṇapūpamo ti. [6]
it is incurable, contemptible, just like a rotting corpse.

Maraṇānussati **Recollection of Death**

Pavātaḍīpatulyāya, sāyusantatiyā khayāṃ,
By comparing a lamp in a breeze, with the destruction of the life continuum,

parūpamāya sampassaṃ, bhāvaye maraṇassatiṃ. [1]
through seeing oneself as similar to others, one should develop mindfulness of death.

Mahāsampattisampattā yathā sattā matā idha,
Just as people who have attained great good fortune here have died,

tathā ahaṃ marissāmi maranaṃ mama hessati. [2]
in the same way will I die death is (surely) coming to me.

Uppattiyā sahevedaṃ maraṇaṃ āgataṃ sadā,
Indeed death always comes along with that which has arisen,

marañatthāya okāsaṃ vadhako viya esati. [3]
it is like a murderer who is seeking an opportunity to kill.

Īsakaṃ anivattaṃ taṃ satataṃ gamanussukaṃ,
° This life is slowly, without turning back, continually, eagerly,

jīvitaṃ udayā atthaṃ suriyo viya dhāvati. [4]
going its way, it rises and falls just as the sun runs its course (and sets).

Vijjububbula-ussāva, jalarājī parikkhayaṃ,
(Like) lightning, a bubble, dew, a line drawn on water, life (quickly goes to) destruction,

ghātako varipūtassa sabbatthā pi avāriyo. [5]
like an executioner in regard to his rival (death) can never be constrained.

Suyasatthāmapuññiddhī buddhivuddhī Jinadvayaṃ,
Even the two kinds of Victors, who are famous, strong, meritorious, powerful, and of great intelligence,

ghātesī maraṇaṃ khippaṃ, kā tu mādisake kathā? [6]
were quickly slaughtered by death, so what to say about one like me?

Paccayānañ-ca vekalyā bāhirajjhattupaddavā,
When conditions fail there are internal and external adversities,

marāmorāṃ nimesā pi maramāno anukkhaṇan-ti. [7]
dying at each and every moment I will die in less (time) than a blink of an eye.

Aṭṭhasaṃvegavatthūni **The Eight Bases for Urgency**

Bhāvetvā caturārakkhā āvajjeyya anantaraṃ
Having developed these four protections one should consider next

mahāsaṃvegavatthūni, aṭṭha aṭṭhitavīriyo. [1]
the eight great bases for urgency, having non-stop energy.

Jātijarāvyādhicutī apāyā,
Birth, old age, sickness, death, the lower realms,

aṭṭa-appattakavattadukkhaṃ,
the past and future suffering in the round,

idāni āhāragaveṭṭhidukkhaṃ -
the suffering in having to seek food in the present -

saṃvegavatthūni imāni aṭṭha. [2]
these are the eight bases for urgency.

Pāto ca sāyam-api ceva imam vidhiṅṅo,

If, in the morning and in the evening, one who knows the way,

āsevate satatam-attahitābhilāsi,

who desires his own benefit, practises (these meditations) continually,

pappoti so ti vipulaṃ hatapāripantho,

° then after destroying (even) extensive obstacles, that sage

setṭhaṃ sukhaṃ muni viṣiṭṭhamataṃ sukkena cā ti. [3]

easily attains great happiness, and the distinction of the deathless.

7. Cakkavāḷamettabhāvanā Universal Friendliness Meditation

Sabbe sattā, sabbe pāṇā, sabbe bhūtā,

May all creatures, all breathing creatures, all beings,

sabbe puggalā, sabbe attabhāvapariyāpannā,

all persons, all individuals,

sabbā itthiyo, sabbe purisā,

may all women, all men,

sabbe ariyā, sabbe anariyā,

all those who are Noble, all those who are not (yet) Noble,

sabbe devā, sabbe manussā, sabbe vinipātikā,

all gods, all human beings, all who have fallen (into the lower worlds),

averā hontu, abyāpajjā hontu, anīghā hontu,

be free from hatred, free from oppression, free from trouble,

sukhī attānaṃ pariharantu, dukkhā muccantu,

may they take care of themselves and be happy, may they be free from suffering,

yathāladdhasampattito mā vigacchantu kammassakā.

being ones who own their actions, may they not lose whatever prosperity they have gained.

Puratthimāya disāya, pacchimāya disāya, uttarāya disāya, dakkhiṇāya disāya,

In in the Eastern direction, in the Western direction, in the Northern direction, in the Southern direction,

puratthimāya anudisāya, pacchimāya anudisāya,

in the South-Eastern direction, in the North-West direction,

uttarāya anudisāya, dakkhiṇāya anudisāya,

in the North-East direction, in the South-West direction,

heṭṭhimāya disāya, uparimāya disāya.

in the lower direction, in the upper direction.

Sabbe sattā, sabbe pāṇā, sabbe bhūtā,

May all creatures, all breathing creatures, all beings,

sabbe puggalā, sabbe attabhāvapariyāpannā,

all persons, all individuals,

sabbā itthiyo, sabbe purisā,

may all women, all men,

sabbe ariyā, sabbe anariyā,

all those who are Noble, all those who are not (yet) Noble,

sabbe devā, sabbe manussā, sabbe vinipātikā,

all gods, all human beings, all who have fallen (into the lower worlds),

averā hontu, abyāpajjā hontu, anīghā hontu,

be free from hatred, free from oppression, free from trouble,

sukhī attānaṃ pariharantu, dukkhā muccantu,

may they take care of themselves and be happy, may they be free from suffering,

yathāladhasampattito mā vigacchantu kammassakā.

being ones who own their actions, may they not lose whatever prosperity they have gained.

Uddhaṃ yāva bhavaggā ca adho yāva avīcīto

From the top of existence down, and from the lowest worlds up,

samantā Cakkavāḷesu, ye sattā pathavī carā,

everywhere in the Universe, whatever beings live on the earth,

abyāpajjā niverā ca niddukkhā cānupaddavā.

(may they be) free from oppression, free from hatred, free from suffering, and free from danger.

Uddhaṃ yāva bhavaggā ca adho yāva avīcīto

From the top of existence down, and from the lowest worlds up,

samantā Cakkavāḷesu, ye sattā udake carā,

everywhere in the Universe, whatever beings live in the water,

abyāpajjā niverā ca niddukkhā cānupaddavā.

(may they be) free from oppression, free from hatred, free from suffering, and free from danger.

Uddhaṃ yāva bhavaggā ca adho yāva avīcīto

From the top of existence down, and from the lowest worlds up,

samantā Cakkavāḷesu, ye sattā ākāse carā,

everywhere in the Universe, whatever beings live in the sky,

abyāpajjā niverā ca niddukkhā cānupaddavā.

(may they be) free from oppression, free from hatred, free from suffering, and free from danger.

Yaṃ pattaṃ kusalaṃ, tassa ānubhāvena pāṇino,

I have attained what is wholesome, by the power of this, may all beings,

sabbe Saddhammarājassa ñatvā Dhammaṃ, sukhāvahaṃ,

having understood the King of the True Dhamma's Doctrine, be led to happiness,

pāpuṇantu visuddhāya, sukhāya paṭipattiyā,
attain to purity, practise comfortably,

asokam-anupāyāsaṃ, Nibbānasukham-uttamaṃ.
be without grief, without continuing despair, (and attain) the supreme happiness of Emancipation.

Ciraṃ tiṭṭhatu Saddhammo, Dhamme hontu sagāravā,
May the True Dhamma last long, may all beings have respect for the Dhamma,

sabbe pi sattā, kālena sammā devo pavassatu.
may the (rain)-gods rain down at the right time.

Yathā rakkhimsu porāṇā Surājāno, tathevimaṃ
Just like the Good Kings of old gave protection, likewise

Rājā rakkhatu dhammena attano va pajaṃ pajaṃ.
may the (present) King protect the people righteously like (he protects) himself.

Imāya Dhammānudhammapaṭipattiyā Buddhaṃ pūjemi,
By this practice in conformity with the Dhamma I worship the Buddha,

imāya Dhammānudhammapaṭipattiyā Dhammaṃ pūjemi,
by this practice in conformity with the Dhamma I worship the Dhamma,

imāya Dhammānudhammapaṭipattiyā Saṅghaṃ pūjemi,
by this practice in conformity with the Dhamma I worship the Saṅgha,

addhā imāya paṭipadāya jātijarābyādhimaraṇamhā parimuccisāmi.
by this practice may I be freed from birth, old age, sickness and death.

Idaṃ me puññaṃ āsavakkhayāvahaṃ hotu.
May my merit bring about the destruction of the pollutants.

Idaṃ me puññaṃ Nibbānassa paccayo hotu.
May my merit be a condition for (gaining) Emancipation.

Mama puññabhāgaṃ sabbasattānaṃ bhājemi,
I share my portion of merits with all beings,

te sabbe me samaṃ puññabhāgaṃ labhantu.
may all of them share my portion of merits evenly.

8. Aṅgulimālaparittam The Aṅgulimāla Safeguard

Parittam yaṁ bhaṇantassa, nisinnaṭṭhānadhovanam

° The water that washed the seat of the one reciting

udakam-pi vināseti, sabbam-eva parissayam,

that safeguard destroys all dangers,

“Sotthinā gabbhavuṭṭhānam, yaṁ ca sādheti taṁ bhaṇe,”

“Reciting it will accomplish safety for the child in the womb,”

Therass' Aṅgulimālassa, Lokanāthena bhāsitaṁ.

The Elder Aṅgulimāla was told by the Friend of the World.

Kappaṭṭhāyimahātejaṁ, parittam taṁ bhaṇāmahe:

We will recite that safeguard of great power that lasts for an aeon:

Yatoham bhagini ariyāya jātiyā jāto

Sister, since my birth in the Ariyan birth

Nābhijānāmi sañcicca paṇam jīvitā voropetā,

I am not aware of having intentionally taken the life of any living being,

Tena saccena sotthi te hotu sotthi gabbhassā ti.

By this truth, may you be safe, and may the child in your womb be safe.

9. Bojjhaṅgaparittam The Safeguard about the Factors of Awakening

Introductory Verses

Saṁsāre saṁsarantānam sabbadukkhavināsane

While rolling on through the rounds of birth and death all suffering is destroyed

Sattadhamme ca Bojjhaṅge Mārasenapamaddane.

(by) the seven Factors of Awakening, which crush Māra's army.

Bujjhivā ye cime sattā tibhavā muttakuttamā,

Having Awakened to these seven they are supremely released from the three worlds,

Ajātim-ajarābyādhim amataṁ nibbhayaṁ gatā.

and have gone to (that state where there is) no birth, no ageing, no sickness, no death and which is free from fear.

Evam-ādiguṇūpetam anekaguṇasaṅgaham

Being endowed with this quality and a collection of countless other qualities

Osadhañ-ca imam mantam: Bojjhaṅgañ-ca bhaṇāmahe.

it is a medicinal mantra: we will recite those factors of Awakening.

The Safeguard

Bojjhaṅgo satsañkhāto dhammānaṃ vicayo tathā,

The Factors of Awakening are agreed upon as mindfulness, and then investigation of the (nature of) things,

Vīriyaṃ pītipassaddhi Bojjhaṅgā ca tathāpare,

And after that the Factors of Awakening of energy, joyful-interest and calm,

Samādhupekkhabojjhaṅgā: satte te Sabbadassinā

(Then) the Factors of Awakening of concentration and equanimity: these seven

Muninā sammad-akkhātā, bhāvitā bahuḷikatā

were well-proclaimed by the All-Seeing Sage, when developed and practiced

Samvattanti abhiññāya Nibbānāya ca Bodhiyā:

They lead to deep knowledge, Emancipation and Awakening:

Etena saccavajjena sotthi te hotu sabbadā!

By this declaration of the truth may you be safe at all times!

Ekasmiṃ samaye Nātho Moggallānaṃ-ca Kassapaṃ

At one time The Lord, having seen that Moggallāna and Kassapa

Gilāne dukkhite disvā, Bojjhaṅge satta desayi,

Were sick and suffering, taught these seven Factors of Awakening,

Te ca taṃ abhinanditvā rogā mucciṃsu taṅkhane:

And having rejoiced in them, they were freed from illness in an instant:

Etena saccavajjena sotthi te hotu sabbadā!

By this declaration of the truth may you be safe at all times!

Ekadā Dhammarājā pi gelaññenābhipīḷito,

One day the Dhamma-King was oppressed by sickness,

Cundattherena taṃ yeva bhaṇāpetvāna sādaraṃ,

And after the Elder Cunda had recited them with respect,

Sammoditvāna ābādhā tamhā vuṭṭhāsi ṭhānaso:

Having rejoiced he rose from that affliction on the spot:

Etena saccavajjena sotthi te hotu sabbadā!

By this declaration of the truth may you be safe at all times!

Pahinā te ca ābādhā tiṇṇannam-pi Mahesinaṃ

These afflictions were abandoned by these three Great Seers,

Maggahatākilesā va pattānupattidhammataṃ:

Just as the defilements are destroyed by the path, attained in accordance with nature:

Etena saccavajjena sotthi te hotu sabbadā!

By this declaration of the truth may you be safe at all times!

10. Vaṭṭakaparittam The Discourse about the Quail

Introductory Verses

Pūrentam Bodhisambhāre nibbattam vaṭṭakajātiyam,
While fulfilling the conditions for Awakening he was born as a kind of quail,

yassa tejena dāvaggi Mahāsattam vivajjayi.
and through his spiritual power the Great Being avoided the forest-fire.

Therassa Sāriputtassa Lokanāthena bhāsitam,
This was spoken by the Lord of the World to the Elder Sāriputta,

Kappaṭṭhāyimahātejam: parittam tam bhaṇamahe.
it has great power for a world-cycle: we will recite that safeguard.

The Safeguard

Atthi loke sīlaguṇo saccam soceyyanuddayā,
There is in the world virtue, truth, purity and empathy,

tena saccena kāhāmi, saccakiriyam-uttamam. [1]
by the truth of that I will make an asseveration of supreme truth.

Āvajjetvā Dhammabalam, saritvā pubbake Jine,
After reflecting on the strength of the Dhamma, and recalling the former Victors,

saccabalam-avassāya, saccakiriyam-akāsaham: [2]
relying on the strength of truth, I made an asseveration of truth:

“Santi pakkhā apatanā, santi pādā avañcanā,
“There are wings which fly not, there are feet which walk not,

Mātāpitā ca nikkhantā, Jātaveda, paṭikkama!” [3]
Mother and Father have gone out, Fire, please depart!”

Sahasaccakate mayham, mahāpajjalito sikhī
This (asseveration) was made by me with truth, and the great blazing fire

vajjesi soḷasakarīsāni, udakam patvā yathā sikhī,
avoided (this area for) sixteen measures, like fire after reaching water,

saccena me samo natthi, esā me saccapāramī! [4]
there is no one my equal for truth, such is my perfection of truth!

Etena saccavajjena sotthi te hotu sabbadā!
By this declaration of the truth may you be safe at all times!

11. Phandanaparittam The Tree Safeguard

Icevaṃ phandano issaṃ, isso ca pana phandanaṃ
Thus the tree and the lord, and the lord and the tree

Aññaṃ-aññaṃ vivādena, aññaṃ-aññaṃ-aghātayum. [1]
With each other quarrel, and each other destroy.

Evam-eva manussānaṃ vivādo yattha jāyati,
So it is with men, wherever a quarrel starts,

Mayūranaccaṃ naccanti, yathā te issaphandaṇā. [2]
They dance the peacock dance, like the lord and the tree.

Taṃ vo vadāmi, bhaddaṃ vo, yāvattettha samāgatā,
I say this to you, hearken, all assembled here,

Sammodatha mā vivadatha, mā hotha issaphandaṇā, [3]
Be friendly, don't quarrel, be not like lord and tree,

Sāmaggim-eva sikkhetha, Buddhehetam pasamsitam,
Train in peace, this is praised by the Awakened Ones,

Sāmaggirato dhammaṭṭho, yogakkhemā na dhamsati. [4]
Delight in peace, righteousness, safety will not be destroyed.

12. Narasīhagāthā Verses about a Lion of a Man

Cakkavaraṅkitarattasupādo,
Having beautiful feet marked with a fine wheel,

lakkhaṇamaṇḍita-āyatapaṇhī,
his long heels are a characteristic mark,

cāmarachattavibhūsitapādo,
his feet decorated with chowrie and sunshade,

esa hi tuyha pitā naraśīho. [1]
that indeed is your father, a lion of a man.

Sakyakumāravarō sukhumālo,
An excellent and graceful Sakyan prince,

lakkhaṇacittikapuṇṇasarīro,
with a body full of characteristic marks,

lokahitāya gato naravīro,
a hero who has come for the world's benefit,

esa hi tuyha pitā naraśīho. [2]
that indeed is your father, a lion of a man.

Puṇṇasasaṅkanibho mukhavaṇṇo,

Just like the full moon is his beautiful face,

Devanarāna' piyo naranāgo,

dear to gods and men, a Nāga amongst men,

mattagajindavilāsitagāmī,

walking like a charming lord of elephants,

esa hi tuyha pitā narasīho. [3]

that indeed is your father, a lion of a man.

Khattiyasambhava-aggakulīno,

Born into a leading noble family,

devamanussanamassitapādo,

gods and men revere his feet,

sīlasamādhipatiṭṭhitacitto,

having virtue and concentration established in his mind,

esa hi tuyha pitā narasīho. [4]

that indeed is your father, a lion of a man.

Āyatatuṅgasusaṅṭhitanāso,

Having a long, prominent and well-formed nose,

gopakhumo abhinīlasunetto,

cow-like eyelashes, beautiful deep black eyes,

indadhanū-abhinīlabhamūko,

his deep black eyebrows (are just like) Indra's bow,

esa hi tuyha pitā narasīho. [5]

that indeed is your father, a lion of a man.

Vaṭṭasumaṭṭasusaṅṭhitagīvo,

Having a round, sizeable, and well-formed neck,

sīhahanū migarājasarīro,

a lion's jaw, a body like the king of beasts,

kañcanasucchavi-uttamavaṇṇo,

beautiful golden skin, of supreme colour,

esa hi tuyha pitā narasīho. [6]

that indeed is your father, a lion of a man.

Siniddhasugambhiramañjusaghoso,

Having a very deep, charming, and sweet voice,

hiṅgulabandhusurattasujivho,

with a beautiful tongue, red like vermillion,

vīsativīsatisetasudanto,

with twenty by twenty beautiful white teeth,

esa hi tuyha pitā narasīho. [7]

that indeed is your father, a lion of a man.

Añjanavaṇṇasunīlasukeso,

Having beautiful, glossy, black-coloured hair,

kañcanapaṭṭavisuddhanalāṭo,

a forehead like a plate of purified gold,

osadhipaṇḍarasuddhasu-uṇṇo,

and hair between the brows like a pure white star,

esa hi tuyha pitā narasīho. [8]

that indeed is your father, a lion of a man.

Gacchati nīlapathe viya cando,

Like the moon going along the dark night path,

tāraṇāparivethitarūpo,

surrounded by a body of stars,

sāvakamajjhagato Samaṇindo,

is the Lord of Ascetics in the midst of his disciples,

esa hi tuyha pitā narasīho ti. [9]

that indeed is your father, a lion of a man.

APPENDIXES



1. The Pronunciation of Pāḷi

Pāḷi is the beautiful language of the early Buddhist scriptures. It is based on an Indian dialect that was spoken in the area where the Buddha did most of his teaching, and therefore must be very close to the language that the Buddha used during his 45 years of teaching. Without any doubt the Theravāda scriptures, which are preserved in the Pāḷi language contain the most faithful record of what the Buddha actually taught, so for those who are earnestly striving to put the Buddha's teaching into practice it is a great advantage to be able to read and understand the language of the text.

Pāḷi is notable for both its fluency and its rhythm, and there is no easier or quicker way to become acquainted with the language than through reciting the texts aloud, which will soon familiarise the student with key words and phrases which recur in the text, and at the same time will give a feel for the structure of the language. Below is an introduction to the pronunciation of Pāḷi, together with some notes to help clarify some of the difficulties that are encountered by those unfamiliar with Indian languages.

The Alphabet:

Vowels:	<i>a</i>	<i>ā</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>	<i>e</i>	<i>o</i>
Pure nasal:	<i>m̐</i>							
Consonants:	<i>ka</i>	<i>kha</i>	<i>ga</i>	<i>gha</i>	<i>ṅa</i>			
	<i>ca</i>	<i>cha</i>	<i>ja</i>	<i>jha</i>	<i>ṅa</i>			
	<i>ṭa</i>	<i>ṭha</i>	<i>ḍa</i>	<i>ḍha</i>	<i>ṇa</i>			
	<i>ta</i>	<i>tha</i>	<i>da</i>	<i>dha</i>	<i>na</i>			
	<i>pa</i>	<i>pha</i>	<i>ba</i>	<i>bha</i>	<i>ma</i>			
Semi vowels, sibilant, and aspirate:	<i>ya</i>	<i>ra</i>	<i>la</i>	<i>ḷa</i>	<i>va</i>	<i>sa</i>	<i>ha</i>	

This is the basic pattern of all the Indian alphabets, and as can be seen, they are arranged on a very rational basis. First come the vowels (discussed below), followed by the pure nasal. Next come the definite consonants with their corresponding nasal sounds. These are organised according to their place of articulation, beginning with the gutturals pronounced at the back of the mouth, and ending with those articulated on the lips. Then come the indefinite consonants.

There are five main difficulties for those unfamiliar with the Indian languages, which will be dealt with here. Unlike English, for instance, the vowel system in Pāḷi is very precise, with one letter representing one sound only. Further the vowels are either short or long, with the latter being exactly twice as long as the former. It is important to distinguish the lengths of the vowels correctly, as *a*, for example, is a negative prefix; but *ā* is an intensifier (*ananda* means unhappy; *ānanda* means very happy). As a guide for the English reader:

<i>a</i>	as in <u>a</u> nother
<i>ā</i>	as in <u>a</u> rt
<i>i</i>	as in <u>i</u> nk
<i>ī</i>	as in <u>e</u> el
<i>u</i>	as in <u>u</u> nder
<i>ū</i>	as in <u>pr</u> udent
<i>e</i>	as in <u>a</u> ge (but before a conjunct consonant as in <u>e</u> nd)
<i>o</i>	as in <u>o</u> wn (but before a conjunct consonant as in <u>o</u> ranger)

The second and fourth letters in the consonant section of the alphabet (*kha, gha, cha, jha*, etc.), are digraphs representing the aspirate sound of the preceding consonant (*ka, ga, ca, ja*, etc.). They are pronounced as the latter, but with a strong breath pulse. Again, these must be distinguished (*kamati*, for example, is not *khamati*). Note that simple *ca* is pronounced as in *change*, *cha* is the same with a stronger breath pulse.

In Pāli *ṭa, ṭha, ḍa, & ḍha* are pronounced with the tongue behind the dental ridge, giving a characteristic hollow sound. The sounds *ta, tha, da, & dha* are pronounced with the tip of the tongue on the teeth. In English *ta & da* etc. are about halfway between the two, so move the tongue back for the first group, and forward for the second. Note that *tha* is never pronounced as in *they* or *their*, but is the aspirate of *ta*.

The nasal sounds are all distinguished according to their place of articulation. This in practice causes few problems when the nasal is in conjunction with one of its corresponding consonants. But some of them (*ṇa, ṇa, na, & ma*) occur by themselves also, so again they must be recognised and pronounced according to their correct position. The sound of each can be found by pronouncing them before a member of their group, e.g. *ṇ* as in *ink*. The pronunciation of *ṇa* is as in *canyon*, or the Spanish word *señor*. The letter *-m* represents the pure nasal which is sounded when the air escapes through the nose only.

Double consonants must be clearly articulated as two sounds, not merged into one, as is the tendency in European languages. When there is a double consonant it may help to imagine a hyphen between the two letters and pronounce accordingly. Therefore *sut-tam*, not *sutam* (or *sūtam*); *bhik-khu*, not *bhikhu* (or *bhīkhu*) etc.

To get a feel for the pronunciation and rhythm of the language it is strongly advised that beginners join in group chanting with people who are experienced in the language until they are able to manage the correct pronunciation by themselves. This will also help in familiarising students with certain basic texts.

Below is a guide to the correct pronunciation of the language, summarising the points discussed above, together with some further information regarding articulation.

a is short as in another, academic
ā is long as in art, father
i is short as in ink, pin
ī is long as in eel, seal
u is short as in under, upper
ū is long as in prudent, do
e is long in open syllables as in age
but before a conjunct consonant it is short as in end
o is long in open syllables as in own
but before a conjunct consonant it is short as in orange

m̄ is the pure nasal sounded through the nose

k as in cat, keen kh somewhat as in blackheath
g as in gadfly, gate gh somewhat as in loghouse
ñ as in bank

c as in change, church ch somewhat as in witchhazel
j as in jet, jaw jh somewhat as in sledgehammer
ñ̄ as in canyon, señor

The following sounds as noted but with the tongue drawn back, thereby producing a hollow sound:

ṭ as in tap, tick ṭh somewhat as in ant hill (never as in they)
ḍ as in did, dug ḍh somewhat as in redhot
ṇ as in know

The following sounds as noted but with the tongue touching the tip of the teeth:

t as in tub, ten th somewhat as in cat house
d as in den, dig dh somewhat as in madhouse
n as in nip, nose

p as in pat, pinch ph somewhat as in tophat (never as in photo)
b as in back, big bh somewhat as in abhorrence
m as in men, mice

y as in yes, year r as in red, but with a stronger trill
l as in lead, lend l̄ as before, but with the tongue drawn back
v at the beginning of a word, as in van, vane
elsewhere it more closely resembles wan, wane
s as in say, send h as in hat, height

2. Prosody

1: Introduction

As this book is meant to be a practical manual primarily intended for those who wish to recite the discourses found herein - or to follow such a recital - every effort has been made to present the text as clearly as possible. In the prose sections sentences have been divided according to sense; repetitions and variations have been made clear by the layout; lists have been presented as such, and so on. In the verse sections, all the metres have been presented in such a way that anyone who knows the key to the presentation should be able to identify the metre at a glance.

2: Compositional Analysis

Of the 29 pieces that comprise the *Catubhāṇavārapāḷi*, 13 are written in prose only, 4 in verse only, and 12 are mixed. Below is a table giving a compositional analysis of the texts found in the main section of the book:

1: Saraṇagamanam	prose
2: Dasasikkhāpadāni	prose
3: Sāmaṇerapañham	prose
4: Dvāttiṃsākāram	prose
5: Paccavekkhaṇā	prose
6: Dasadhammasuttam	prose
7: Mahāmaṅgalasuttam	prose introduction, 12 vs. <i>Siloka</i>
8: Ratanasuttam	17 vs. <i>Tuṭṭhubha/Jagatī</i>
9: Karaṇīyamettasuttam	10 vs. Old <i>Gīti</i>
10: Khandhaparittam	prose, 4 vs. <i>Siloka</i>
11: Mettānisamsasuttam	prose
12: Mittānisamsam	10 vs. <i>Siloka</i>
13: Moraparittam	4 vs. <i>Tuṭṭhubha</i> , 1 vs. <i>Siloka</i>
14: Candaparittam	prose, 4 vs. <i>Siloka</i>
15: Suriyaparittam	prose, 4 vs. <i>Siloka</i> , 1 vs. <i>Tuṭṭhubha</i>
16: Dhajaggaparittam	prose, 4 vs. <i>Siloka</i>
17: Mahākassapattherabojjhaṅgam	prose
18: Mahāmoggallānattherabojjhaṅgam	prose
19: Mahācundattherabojjhaṅgam	prose
20: Girimānandasuttam	prose
21: Isigilisuttam	prose, 12 vs. <i>Tuṭṭhubha</i>
22: Dhammacakkappavattanasuttam	prose
23: Mahāsamayasuttam	prose, 64 vs. <i>Siloka</i> , 2 vs. <i>Tuṭṭhubha</i> , 1 vs. <i>Svāgatā</i> , 3 vs. mixed metre
24: Ālavakasuttam	prose, 10 vs. <i>Siloka</i> , 2 vs. <i>Tuṭṭhubha</i>
25: Kasībhāradvājasuttam	prose, 5 vs. <i>Siloka</i> , 2 vs. <i>Tuṭṭhubha</i>
26: Parābhavasuttam	prose introduction, 25 vs. <i>Siloka</i>
27: Vasalasuttam	prose, 27 vs. <i>Siloka</i>
28: Saccavibhaṅgasuttam	prose
29: Āṭṭānāṭṭiyasuttam	prose, 104 vs. <i>Siloka</i> (i.e. 52 vs. repeated)

It will be seen from the above that, as presented here, there are 328 verses in the text, of which 278 are *Siloka*; *Tuṭṭhubha* accounts for 40 verses; Old *Gīti* for 10; *Svāgatā* 1; and there are 3 verses in mixed metre at the beginning of *Mahāsamayasuttam*.

3: Verse Analysis

In analysing Pāli verse a syllable is considered to be light or heavy metrically. Through the alternation of light and heavy syllables it is possible to build up rhythmic structures just as it is in music.

In order to define what is a light and what is a heavy syllable there are two sets of variables that have to be taken into consideration, which is whether the syllable is open or closed; and whether the vowel is short or long.

1) An open syllable is one in which a vowel is followed by another vowel, or by not more than one consonant; a closed syllable is one in which a vowel is followed by a conjunct consonant, or by the *niggahita* (*m̐*).

2) *a*, *i*, & *u*, are naturally short (*rassa*) vowels; *ā*, *ī*, & *ū*, are naturally long (*dīgha*) vowels. *e* & *o* are long in open syllables and short in closed syllables.

An open syllable with a short vowel is light metrically.

A closed syllable, or a syllable with a long vowel, is heavy metrically.

In analysis 3 signs are used to indicate weight:

◡ = light;

– = heavy;

× = the syllable may be naturally light or heavy, but it is always taken as heavy.

We can represent the rules for scansion like this:

SYLLABLES			
		open	closed
V	short a i u	◡	–
O			
W	variable		
E	e o	–	–
L			
S	long ā ī ū	–	(–)

Here is a verse from *Mahāmaṅgalasuttam* together with its analysis:

◡ – – – | ◡ – – – || – ◡ – ◡ | ◡ – ◡ –

Bahū devā manussā ca maṅgalāni acintayum

– – ◡ – | – – – – || – ◡ – ◡ | ◡ – ◡ –

ākāṅkhamānā sotthānaṃ brūhi maṅgalam-uttamaṃ [1]

Two things need to be pointed out to avoid confusion: The first is that, as stated in the appendix on Pronunciation, Pāli has both short and long vowels, but that is insufficient to

determine metric length, what follows the vowel has to be taken into consideration as well. Secondly, in presenting Pāli in Latin letters aspirates are indicated by digraphs (*kh, gh, ch, jh, etc.*) These are not to be taken as conjunct consonants, as they represent but a single sound, and are to be counted as single letters are elsewhere (indeed in Indian scripts they are normally represented by single letters). Now let us look at verse structure in detail.

4: Siloka

At all stages of the language, the most important and prevalent metre has been the *Siloka*, which has a great deal of flexibility, and seems to be equally well adapted to aphorism, question & answer, narrative, and epic. In the *Catubhāṇavārapāli*, as can be seen from the table above, *Siloka* accounts for about 85% of all the verses found in the text.

A *Siloka* verse normally consists of 4 lines (sometimes 6) with 8 syllables to the line, organized in dissimilar pairs which are repeated to make up a verse (note that owing to resolution sometimes a *Siloka* line may contain 9 syllables).

Here is an analysis of the *pathyā* (normal) structure of the *Siloka*:

odd line:	1	2	3	4	5	6	7	8
	᳚	᳚	᳚	᳚		᳚	-	-
	×	×	×	×	×	×	×	×
even line:	1	2	3	4	5	6	7	8
	᳚	᳚	᳚	᳚		᳚	-	᳚
	×	×	×	×	×	×	×	×

In the 2nd & 3rd positions two successive shorts ᳚᳚ are normally avoided, as we can see through changes that have been made in syllabic length, though in some texts they do seem to occur.

In the odd lines 7 variations (*vipulā*) occur, besides the normal structure, they are:

Anuṭṭhubha	᳚	᳚	᳚	᳚		᳚	-	᳚	×
navipulā	᳚	-	᳚	-		᳚	᳚	᳚	×
bhavipulā	᳚	-	᳚	-		-	᳚	᳚	×
mavipulā	᳚	-	᳚	-		-	-	-	×
ravipulā	᳚	᳚	᳚	᳚		-	᳚	-	×
savipulā	᳚	᳚	᳚	᳚		᳚	᳚	-	×
tavipulā	᳚	-	᳚	-		-	-	᳚	×

For those unfamiliar with Pāli verse, the thing to listen for is the cadence at the end of the pair of lines (*pādayuga*), which gives the *Siloka* its characteristic rhythm:

5	6	7	8
	᳚	-	᳚
			×

The layout adopted for the *Siloka* verses can be illustrated by this verse from *Vasalasuttam* (note that when the two halves of a line of text have been taken together for translation, the slash in the middle is omitted, as in the first line here):

“Kodhano upanāhī ca, pāpamakkhī ca yo naro,
“That man who is angry, who has enmity, is bad, and insolent,

vipannadiṭṭhi māyāvī, taṃ jaññā vasalo iti.
who has wrong views, and is deceitful, he one should know as an outcaste.

5: Tuṭṭhubha/Jagatī

In *Catubhānavārapāḷi* there are some 40 verses in the *Tuṭṭhubha/Jagatī* metre, *Ratanasuttaṃ* and *Isigilisuttaṃ* accounting for nearly 75% of this number. The *Tuṭṭhubha* normally has 11 syllables to the line (occasionally 12, when there is resolution), and its structure is defined as follows:

☞ - ☞ - | ☞ ☞ ☞ | - ☞ - × (x 4)

In a *Tuṭṭhubha* verse a line in *Jagatī* metre is always acceptable. This metre is much the same as *Tuṭṭhubha*, but with an extra short syllable in penultimate position, giving it a line length of 12 syllables (13 with resolution):

☞ - ☞ - | ☞ ☞ ☞ | - ☞ - ☞ × (x 4)

The layout of the *Tuṭṭhubha* and *Jagatī* metres can be illustrated by the following verse from *Ratanasuttaṃ*

Yathindakhīlo paṭhaviṃ sito siyā catubbhi vātehi asampakampiyo,
Just as a locking post stuck fast in the earth does not waver on account of the four winds,

tathūpamaṃ sappurisaṃ vadāmi, yo ariya-saccāni avecca passati -
in the same way, I say, is the true person, the one who sees the noble truths completely -

idam-pi Sanghe ratanaṃ pañītaṃ: etena saccena suvatthi hotu! [8]
this excellent treasure is in the Saṅgha: by virtue of this truth may there be safety!

6: Old Gīti

Karaṇīyamettasuttaṃ is written in one of the musical metres. The basic organisational principle of the two metres we have considered so far has been the number of syllables there are in the line, normally *Siloka* has 8, *Tuṭṭhubha* 11. However, if we count a short syllable as one measure, and a long syllable as two, it is possible to count the total number of measures (*mattā*) there are in a line, and use this as the determining factor for line length.

This is exactly the principle involved in the first of the new metres to evolve, the so called *Mattāchandās*, or measure metres. For instance in the metre called *Vetālīya*, the first line has 14 measures, and the second 16, the syllable count being variable. Once a *mattā* count was established it was not long before a second structural principle was introduced, which was to organise the lines into *gaṇas*, or sections. A *gaṇa* consists of 4 measures, which may therefore take any one of the following forms:

-- or --☞☞ or ☞☞- or ☞☞- or ☞☞☞☞

8: Prose

That completes the description of the metres that are found in *Catubhāṇavārapāḷi*. However, more than half the book is not in verse, but prose. The prosody of verse is relatively easy to exemplify because it can be abstracted and displayed in such terms as line length, structural pattern, variations, and so on. It is often forgotten that prose too has a rhythmic structure, and every language has what is often an unexplored prosody of prose. Canonical Pāḷi is particularly rich in rhythmic effect, which arises from rhetorical, or didactic, repetition on the one hand, and the grammatical structure of the language on the other. Consider the following passage from near the beginning of *Dhammacakkappavattanasuttam*:

- a** Dve me bhikkhave antā pabbajitena na sevitabbā,
b yo cāyaṃ: kāmesu kāmasukhallikānuyogo,
c hīno, gammo, pothujjaniko, anariyo, anatthasāmhito;
d yo cāyaṃ: attakilamathānuyogo,
e dukkho, anariyo, anatthasāmhito.
f Ete te bhikkhave ubho ante anupagamma,
g majjhimā paṭipadā, Tathāgatena abhisambuddhā,
h cakkhukaraṇī, ñāṇakaraṇī,
i upasamāya abhiññāya Sambodhāya Nibbānāya saṃvattati.
j Katamā ca sā bhikkhave
k majjhimā paṭipadā, Tathāgatena abhisambuddhā,
l cakkhukaraṇī, ñāṇakaraṇī,
m upasamāya abhiññāya Sambodhāya Nibbānāya saṃvattati?
n Ayam-eva ariyo aṭṭhangiko maggo, seyyathīdam:
o sammādiṭṭhi
p sammāsaṅkappo
q sammāvācā
r sammākammanto
s sammā-ājīvo
t sammāvāyāmo
u sammāsati
v sammāsamādhī.

In Pāḷi words in conjunction often show the same ending, this is especially true of adjectives, which adopt the grammatical structure of the nouns they qualify. Note the adjectives in lines **c** & **e**, which qualify the respective nouns in lines **b** & **d** above, giving these lines a clear assonance, which has a marked effect in recital. Also nouns when aligned may show the same ending, as in line **i** (and **m**), where all the nouns are in dative singular, and both alliteration and assonance are apparent.

Complex rhythmic effect is also achieved through repetition of one sort or another. Note, for instance, the repetition of the first half of the compound in lines **o** - **v**, or the second half of the compound in line **h** (and **l**). Not only words, but whole phrases are frequently repeated, in our example cf. lines **g** - **i** with lines **k** - **m**. Unfortunately the aesthetic and architectural structure of the Pāḷi is often obliterated by elision in modern editions of both texts and translations, and this, as often as not, also serves to blunt the rhetorical effect as well.

As can be seen from this short analysis of one small passage Pāḷi prose is rich in rhythm, and what is normally considered to be “poetic” effect. Without doubt originally the prime reason

for repetition in the texts was didactic in nature, serving to reinforce certain basic teachings, and in connection with this we should remind ourselves that at first these teachings were for reciting and listening to, and were never read privately as such until they were written down some 4 centuries after the Buddha's *parinibbāna*.